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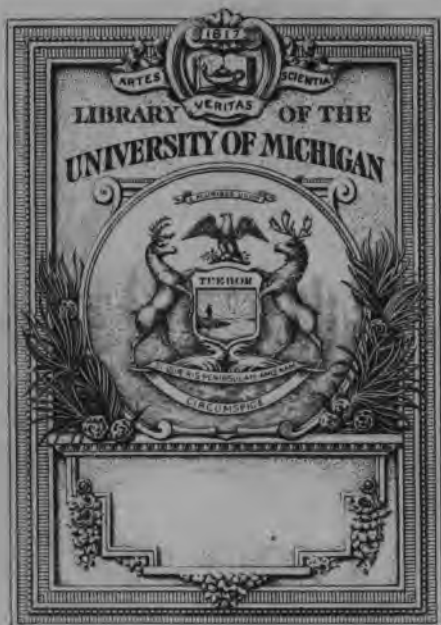
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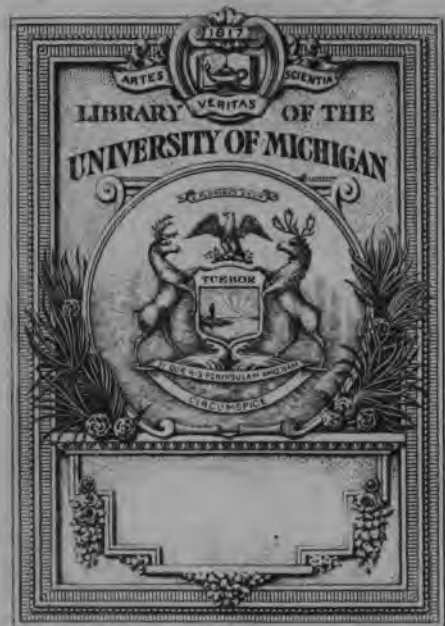
K. Alfred's version

St. Augustine's Soli-
quies.

Gale Studies in Engl. XIII
University of Michigan







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A
H



YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

, XIII

King Alfred's Old English Version

OF

St. Augustine's Soliloquies

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

HENRY LEE HARGROVE, PH.D.



NEW YORK

HENRY HOLT AND COMPANY

1902

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TO

M Y W I F E

**WHOSE SYMPATHY AND SACRIFICES
CONTRIBUTED TO THE JOY
OF THIS WORK.**

PREFACE.

IN preparing this edition for use in college classes, many problems have arisen the best solution of which I can hardly hope to have reached. I leave the work to stand on whatever merits it may have.

It should be noted that the facsimiles of the manuscript are reduced $\frac{2}{7}$ of the linear dimensions. The first is of folio 4 (1.1 ff. of text); the second, of folio 29a (37.13 ff.). In the absence of any good modern English version of this work, the rather copious translations, found in the Introduction, will perhaps be pardoned. The construction of the text is somewhat of a compromise. I have generally held to the manuscript readings; but where a form was meaningless, or a scribal error was evident, I have not hesitated to emend. When such emendations have been made, the manuscript readings have always been given in the foot notes. For the paragraphing, capitalization, punctuation, and quantity-marks, I am responsible. The Notes attempt to indicate the relation of the Old English version to its Latin sources; otherwise they are merely suggestive. The Glossary is intended to be exhaustive, except for a few oft-recurring forms.

My thanks are due to Mr. *Andrew Keogh* for looking over the proof of the Introduction, and to my wife for verifying the line-references of the Glossary.

To Professor *Wm. H. Hulme* of Western Reserve University I am indebted for the collations of the manuscript,

for reading the proof of the text, and for various helpful suggestions.

To Professor *Albert S. Cook* I owe more than I can express. From the inception of the work until its completion, he has ever been a kindly critic, an inspiring teacher, and a considerate friend. In his ripe scholarship, in his lofty ideals, and, withal, in his *camaraderie*, his pupils ever have cause for joy.

Yale University, April 21, 1902.

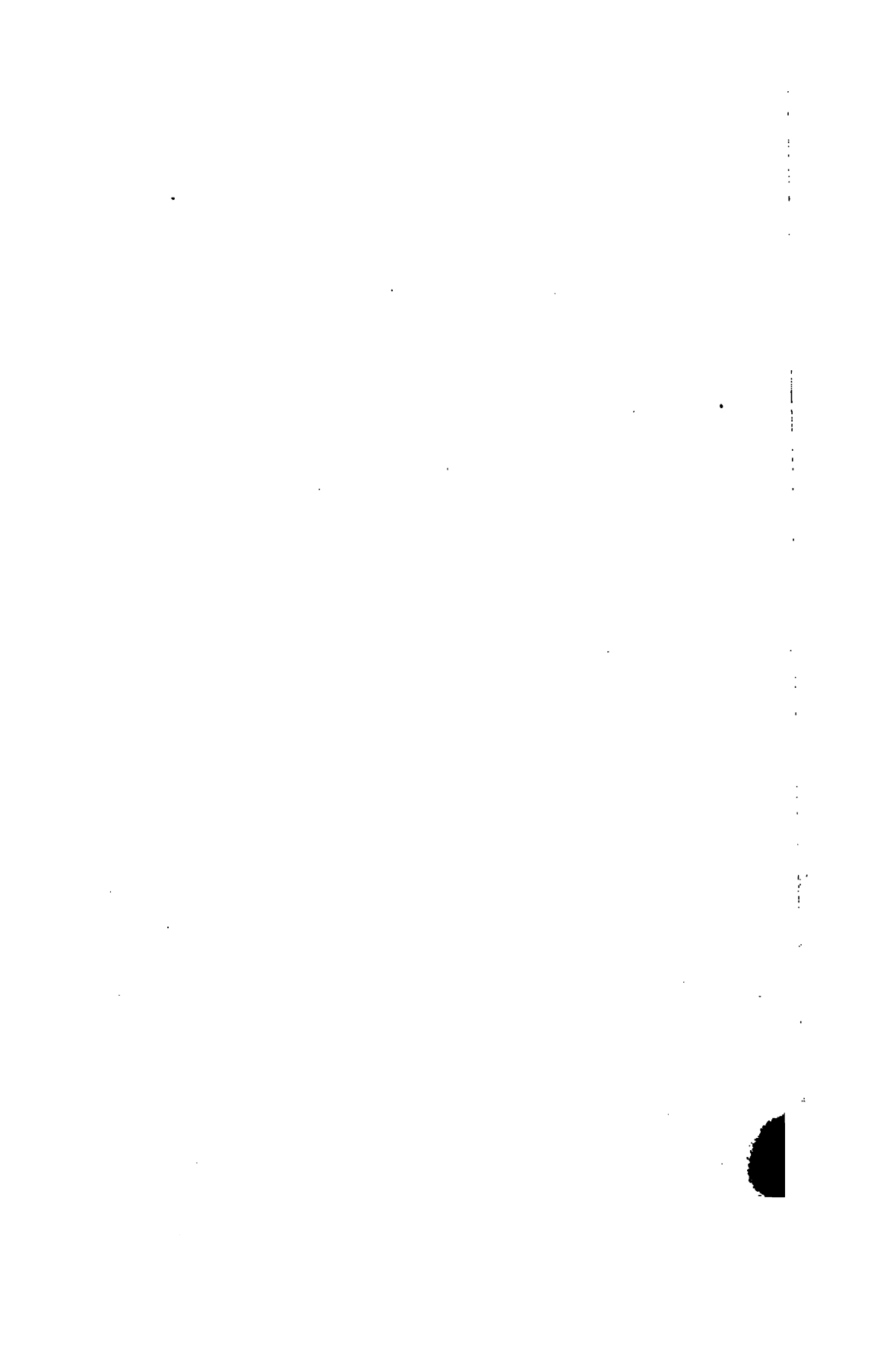
H. L. H.

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derde me þanne kigelaþ 7
in feaſtaþ 7 loþſeaſtaþ 7 hi ſa
creoþan þana tola þe ic mid þreow cude
7 dege midru 7 þode midru 7 eoþlaþan
þana þeowca þe ic þreow cude þa þreow
ſtan creow þeowca þeowca þe ic abentan
midre þe com ic naþi mid 7 ge 7 he
ne hā þe me neleſte ealne þane ſode hā
wrengan geſ ic he ge ealne abentan midre
on alicu creow 7 ge ſah hpe 7 þreow
þaſ þe ic ic 7 ge þeowca 7 ge þeowca
lede ealne dān þe maga ſi 7 me
þan habbe þ he meow 7 ge þan dān
þan þaſ ge dān dān feaſtaþ eoþſ
7 ge 7 me þan me 7 ge ſah 7 ge
þan me ſegum geow þeowca naþi
þan meow 7 geowca þan 7 meow
ealne hā ſah 7 geowca 7 meowca

if þu willest ge sing. ⁊ sege me eð
allunga of ðinum made alyfcoð þere
ge eart. palad þe beo geot gropan me
ða cpeð ic. be lpi crist ðu pæc. þa cpeð
beo. hic cpeðe. be ðam þingum þe þu
me ær sedest. þa þu ge cweðst. be ðe
to for lēanne. ⁊ for nānum þingum
eð to ge cirtan nolde. þi is ofer met
ta pela. ⁊ ofer mæta pindscipe. ⁊ un
ge meclice riclic. ⁊ sefelic. ⁊ ge. ⁊ ge. na
acge ic þe hpedeþ þu æðer oððe for
heora lufum. oððe for enges purges lu
fum. hūm eð to ænān pille. ic ge be
de ær þi þu sedest. þi þu þine freond
lufodest. æfter gode. ⁊ æfter minn
man ge pæc ofer ealle oððe þing
nū wolde þu hpedeþ þu for heora
lufum woldest. ðas þing eð under for



*Ðe is creft ealra crefta, þæt is, þæt man spurige æfter
Gode and hys hāwie and hine geseo.—30. 23.*

ALFRED THE GREAT, THE WEST SAXON
KING, BORN AT WANTAGE, A. D. 849. ALFRED
FOUND LEARNING DEAD, AND HE RESTORED
IT; EDUCATION NEGLECTED, AND HE RE-
VIVED IT; THE LAWS POWERLESS, AND HE
GAVE THEM FORCE; THE CHURCH DEBASED,
AND HE RAISED IT; THE LAND RAVAGED
BY A FEARFUL ENEMY, FROM WHICH HE
DELIVERED IT. ALFRED'S NAME SHALL
LIVE AS LONG AS MANKIND SHALL RESPECT
THE PAST.

Inscription on statue at Wantage.

Introduction.

King Alfred died exactly one thousand years ago. Great Britain and the English-speaking world have just held fitting commemorations of this event. It is an occasion when the civilized world dwells with admiration upon one of the world's greatest characters. His name is on all lips, his thoughts are in all minds, his heroic deeds fire all hearts. Eulogies have been pronounced and volumes written, but in this edition of one of his works the king speaks for himself in his own royal way. Alfred's version of St. Augustine's *Soliloquies* is probably his last writing extant, and for this reason alone deserves to be regarded with the veneration with which we hearken to the last words of the departed great and good.

But there is an intrinsic merit in the thoughts themselves. They pertain to the world-old subjects of the immortality of the soul and the search after God. Such themes appeal strongly to thinking men of all ages. An additional interest is given them by the fact that they spring from the yearning soul and great mind of the greatest of the Christian Fathers. St. Augustine, in his two books of *Soliloquies*, reveals an all-consuming thirst for wisdom and passion for God, which were, it is true, characteristic of his age, but which he possessed with greater intensity than any one else. Still keener is the interest at least to the student of English, when King Alfred, royal, in mind as in lineage, plays the rôle of translator, and

gives us his 'blossoms', culled from the rich garden of St. Augustine's writings. And the pathos becomes almost tragic as we contemplate this warrior-king, then forty years old, vowing to give half his means and time to God's service, patiently studying Latin books, and translating them 'sometimes word for word, sometimes according to the sense', but always adapting the thoughts and expressions to the needs of his unlettered subjects.

The scholarship of the world has already accepted the unity of the English language and literature from Cædmon to the present. But in the study of the writings of Alfred we are acquainting ourselves with the prime mover of two great persistent tendencies in the English literature. One pertains to the manner of expression, the other to the matter expressed. The first is the use of prose—a simple but virile prose as the means of reaching the minds of his readers. The second is the use of theological ideas as an appeal to the heart for a higher and holier life. Whatever other honors the critics may steal from Alfred's name, we shall continue to read, on the ever-during monument of his writings, at least these two truths: that he was Father of English Prose, and that he was the first writer of Religious Literature in English Prose.

In working out and establishing these facts, and in otherwise dealing with the work before us, it will be needful to present the following topics in order:

- I. The Manuscript and Reprints.
 - II. Grammatical Observations.
 - III. Relation of Alfred to Augustine.
 - IV. Relation of the *Soliloquies* to Alfred's Other Works.
 - V. Discussion of Alfred's Version of the *Soliloquies*.
-

I. Manuscript and Reprints.

1. **Manuscript.**—There exists but one manuscript of the Old English version of Augustine's *Soliloquies*. It is in the British Museum, and is known as Cotton Vitell. A. 15, being the *Beowulf* manuscript, and in the same hand as the *Beowulf*. A transcript of this unique manuscript, made in the 17th century by Francis Junius, is in the Bodleian Library at Oxford, being known as Jun. 70. I. Since this latter is a mere copy, with only such slight changes as *ð* for *þ*, it is of no significance, and for our purpose can safely be disregarded. The Cottonian manuscript, therefore, is the sole basis of our text, and is always the one referred to, unless otherwise stated.

The manuscript is of parchment, and is in a good state of preservation, except for the lack of the beginning and the end, and the existence of a few torn places and blotches. Its dimensions are about $7\frac{3}{4}$ by $5\frac{1}{4}$ inches, and there are 18 lines to a page. The part we still possess begins on folio 4, and extends to folio 57a. The writing is in a large, clear hand, and, as the facsimiles show, may be read with ease.

Concerning the red strokes found, on the average, once or twice on each page of the manuscript up to folio 21b, Birch says: 'The red strokes are the work of a later scribe going over the manuscript, and appear to be for emphasis or to mark a capital. It occurs most frequently in the *I*, *ic*, *ða*, *god*, *ac*, *ða cwæð heo*, *ða cwæð ic*, *þ ic*.' And further as regards the existence of two hands: 'Nor can I clearly determine if there is any change of hand.

I rather think not.' Hulme, however, thinks there are two hands to be distinguished—one ending with folio 21b, where the red strokes leave off, the other clearer and slanted backward.¹

Quantity marks in the shape of a circumflex, occurring without any apparent system, sometimes rightly, sometimes wrongly, are noted in the phonological lists given by Hulme. No record of these is made in this edition, because no real scientific importance, so far as we can see, is to be attributed to them.

The occasional superior letters are apparently changes or corrections by a later hand. These and manuscript erasures are all noted as far as page 36 in the foot notes of this edition. The few remaining instances are repetitions, or of little import.

As to the date of the manuscript there is variety of opinion. Pauli places it in the twelfth century, while Birch 'is inclined to date the writing at 10th century—not far from Alfred's time, say 930-950';² Most scholars, however, including Wülker, Napier, Morley, Schröer, and Hulme, agree with Pauli in assigning it to the twelfth century.

Hulme, who has made the most careful study of the language of the manuscript, reaches the following conclusion:

1. The Old English version of the *Soliloquies* as we have it belongs to the first quarter of the twelfth century; for the language is clearly older than the older parts of the chronicle of Peterborough.

2. The dialect is Late West Saxon, impure in many respects.

3. The author was King Alfred the Great.³

¹ W. H. Hulme: *Die Sprache der Altenglischen Bearbeitung der Soliloquien Augustins*, 2.

² Quoted by Hulme, *ib.*

³ *op. cit.*, 99.

2. Reprints.—The complete text of the manuscript has been printed but twice, neither edition being furnished with a glossary or other apparatus: first, by O. Cockayne, pp. 163—204, of *The Shrine, a Collection of Occasional Papers on Dry Subjects*, London, 1864—1869, which has long been out of print; and by W. H. Hulme, in *Englische Studien*, Vol. XVIII, 1893, pp. 331 ff., the latter having been a timely contribution to the working material of investigators. It must be added that there are several typographical errors in this reprint; these were, for the most part, corrected in *Englische Studien*, Vol. XIX, p. 470. Professor Hulme has since then made several careful collations of the manuscript, the last one in 1901, of which, by his extreme kindness, I have been able to avail myself in constructing my text.

There has been but one translation into modern English, and that is very faulty. This was made by E. Thompson in 1851, and is found in *The Jubilee Edition of Alfred's Works*, Vol. II, p. 83 ff. Short extracts are also found translated by Hughes.¹ Wülker² has given a German rendering of various passages. It need hardly be added that there is a growing demand for a scholarly modern translation of this important work.

¹ Thomas Hughes: *Alfred the Great*, 295.

² Wülker: in Paul and Braune's *Beiträge*, IV. 105, ff.

II. Grammatical Observations.

The phonology of this work teems with interesting problems for the specialist. Only a few typical and striking features can here be touched on. For an excellent discussion of the phonology Professor Hulme's scholarly work should be consulted.¹

Certain definite variations from the normal forms of spelling in Early West Saxon clearly conspire to prove that the manuscript was written in the twelfth century by an Anglo-French scribe from dictation. It was natural that the scribe should spell doubtful words according as his ear translated the sounds he heard, and hence result the numerous departures from the norm, and the frequent so-called scribal errors. This hypothesis would account for the confusion of *ð* (*þ*) with *d* on the one hand, and with *t* on the other; the nasals *n* and *m* would easily be interchanged; and initial *h* would be dropped or inserted wrongly. Such errors are scarcely the result of ignorance or carelessness, and are eloquent in what they proclaim about the circumstances attending the production of our manuscript.

1. **Phonology.**—*Vowels*: There is great confusion in the use of *a*, *æ*, and *e*; we note this most frequently in *bat* (11. 17), *þæt* (11. 14), *ðet* (23. 11), *pār* (1. 10, 11), *pær* (1. 13), *pēr* (13. 18). Compare also the following forms used interchangeably: *ælles* (3. 18), *elles* (3. 19); *pære* (2. 7), *pære* (2. 7), *pere* (2. 11); *rihtæ* (4. 22), *rihte* (16. 22); *æart*

¹ *op. cit.*

(6. 7), *ært* (6. 2), *eart* (5. 21); *hālne* (13. 17), *hæalne* (13. 20); *lufast* (33. 19), *lufæst* (33. 16).

The same is true of *i*, *ie*, and *y*: *gehērst* (62. 1) *gehēre* (11. 4), *gehūre* (57. 10), *gehūre* (11. 4); *gelifan* (66. 16), *gelyfan* (62. 8); *gēt* (59. 11), *gēot* (34. 13), *gīt* (53. 6), *gȳet* (49. 12), *gȳt* (1. 15).

The following may be cited as instances of forms not in accordance with the strict West Saxon norms: *digele* (4. 8), *fegrum* (1. 11), *gerehte* (66. 12), *gestrymed* (3. 16), *hēhstan* (6. 1), *unwedon* (7. 19), *mage* (5. 1), *mehte* (1. 5), *wilt* (2. 14), *wurde* (5. 1), *yrfe* (2. 12).

Consonants: We note here only some of the more striking deviations from the norm:

1. Liquids. *R* is found for *n* in *mare gâ* (59. 16) for *manega*, is dropped in *gehede* (38. 5) for *gehērde*, and in *undefehst* (39. 8) for *underfehst*. Inorganic *r* occurs in *oððer* (25. 5) for *oððe*. *L* is used for *b* in *leste* (41. 19), which would seem to oppose the theory of dictation.

2. Nasals. Interchange between *m* and *n* is frequent; as in *pān* (28. 18) for *pām*, and in *weorðam* (5. 6) for *weorðan* (see MS. readings for various examples). *N* is lost in *georlice* (26. 18), *lufia* (19. 10); this dropping of *n* occurs no less than 13 times.

3. Labials. *F* is lost in *dorte* (20. 6); *f* is doubtless a scribal error for *s* in *gefēoð* (69. 6), as is *sp* for *s* in *gespcōp* (63. 31), both of which would also cast doubt on the dictation theory.

4. Dentals. *T* is lost from *sōðfasnes* (50. 7) and in at least 20 other instances; is inorganic in *cræftest* (4. 18) and in four other cases; is used for *h* in *matte* (18. 5), and for *r* in *lætst* (42. 18). *D* is lost in *frēonscypes* (24. 6) and in about 22 other instances; is used for *t* in *hwæd* (4. 13), for *ð* in *æordlice* (12. 14), and in *byd* (28. 4) 22 times. *Ð* (*p*) is used for *t* as in *efð* (29. 5 etc.) often, for *d* as in *geðafenað* (32. 15) often. *S* is used for *c* as in *is* (17. 4) and for *ð* as in *os ðe* (46. 11).

5. Gutturals and Palatals. Here occur so many substitutions that only a very few of the most typical can be cited: *c* for *g* as in *pinc* (30. 2), for *t* as in *gehec* (10. 19); *g* for *c* as in *pingð* (33. 23), for *ð* in *ðincg* (32. 25), inorganic as in *ægnig* (36. 13), lost as in *æni* (34. 22) and *hefenesse* (29. 14). *H* is frequently prefixed to words beginning with a vowel, as in *hāhte* (55. 8) and *hic* (15. 16), and is omitted where it belongs, as in *æaran* (61. 21) and *ær* (35. 1); a curious mistake is *ær hrihte* (49. 10) for *hær rihte*. *th* for *ht* as in *nānwith* (20. 23), *tht* for *ht* as in *myhtte* (24. 7). We find a single example of *while* (1. 17).

2. **Inflection.**—1. *The Noun*: There are a few variations from the EWS. forms. The gen. sg. of *mōd* occurs as *mōdis* (2. 20); while the following acc. pl. forms are noticeable: *deorlinges* (65. 19), *hlāfordes* (61. 18), *lādteŵes* (45. 4). *Ēage* has in nom. pl. *ēagam* (22. 2) and *æagon* (47. 7). Under *sāwle*, *sunu*, *trēow*, *weorlð*, *wudu* of the Glossary will be found unusual forms.

2. *The Adjective*. Besides the frequent substitution of *m* for *n*, the following peculiarities are typical: gs. *māren* (37. 11), as. *nānnæ* (43. 16), ns. wk. *hēhstan* (6. 7); *good* (16. 16) or *gōd* (12. 15), *betre* (33. 9) or *betere* (12. 13), *best* (13. 25) or *betst* (3. 6). For individual words and examples the reader is referred to the Glossary.

3. *The Pronoun*. Sg. nom. *hē*, *hit* (*hyt*), *hēo*; gen. *hys* (*his*), *hyre*; dat. *hym* (*him*), *hyre*; acc. *hine* (*hyne*), *hit*, *hēo*; pl. nom. and acc. *hī*, *hȳ*, *hēo*; gen. *heora* (*hera*, *hyra*); dat. *heom* (*hiom*), *heoma*, *him* (*hym*). The demonstrative: sg. nom. *se*, *þæt* (*þæd*, *þat*, *það*, *þet*), *sēo*; gen. *þæs* (*þas*, *þes*), *þære* (*þāre*, *þere*); dat. *þām* (*þān*), *þære* (*þāre*, *þere*); acc. *þone* (*þonne*, *þane*), *þæt*, *þā*; instr. *þī*, *þȳ*, *ðon*; pl. nom. *ðā*; gen. *þāra*, *þēra*; dat. *þām*.

4. *The Verb*. The infinitive as a rule ends in *-an*, but sometimes in *-en*, as *forlæten* (23. 8). The gerund most often ends in *-enne* (*-ene*, *-æne*, *-anne*), as *habbenne* (36. 8), *hæbene* (36. 7), *habbæne* (27. 12), *lufianne* (16. 16); the ending *-ende* occurs a few times, as in *bringende* (12. 12).

The ind. pres. pl. occurs as *cumæð* (10. 1), beside *cumað* (10. 2). The opt. pres. sg. has often the older *-æ* instead of *-e*, as in *gelyfæ* (11. 18) and *lufiæ* (15. 22), *magæ* and *mægæ* (23. 16); while the plural offers the following variations: *leorniaen* (68. 8), *findan* (12. 19), *findon* (12. 18).

These examples might be multiplied, but are sufficient to show the state of the language. Doubtless, when the field of Anglo-French is thoroughly worked over, Skeat's suggestion that these seeming abnormalities may prove important facts as to the date and writer of the manuscript, will be found true.¹

¹ W. W. Skeat: *Notes on English Etymology*, Introd. XV.

III. Relation of Alfred to St. Augustine.

Why should the practical warrior-king of Wessex have become the translator of the Latin Father? The answer to this question need not take us far afield. We have but to recall the exact historic position of St. Augustine in relation to the Latin Catholic system, and then to consider what were the circumstances of the English king, and the motives prompting him.

1. **St. Augustine.**—It is the accepted view of those competent to judge, that St. Augustine was the greatest of the Latin Fathers. Some class him with Jerome alone. Others admit Gregory the Great and Ambrose to be of equal rank with Augustine. At any rate his influence in formulating and expressing the Catholic dogmas that made the church such a power in the Middle Ages was enormous. ‘Thou hast made us for Thee, and our heart is restless till it rests in Thee’ is the one expression of St. Augustine that epitomizes his life and character. Bindemann¹ calls him ‘one of the greatest personages in the Church, ... and it can well be said that among the Church Fathers the first place is due to him’. Nourrisson² places him in the first rank of the masters of human thought, alongside of Plato and Leibnitz, Thomas Aquinas and Bossuet.

In his intensity of character and in his miraculous conversion to the Christianity which he had persecuted, there is, in him, a striking resemblance to St. Paul.

¹ C. Bindemann: *Der Heilige Augustin*, Preface.

² *La Philosophie de Saint Augustin*.

Aurelius Augustinus was born on the 13th of November in the year 354, and died August 28th, 430, as Bishop of Hippo Regius. His father was a heathen, but his mother was a Christian, who brought up her son in her own faith. He subsequently espoused the belief of the Manichaeans, and prepared himself by classical studies for the office of a teacher of rhetoric. After a skeptical transition period, when Platonic and Neo-Platonic speculations had prepared him for the change, he was won over by Ambrose to Catholic Christianity, in the service of which he thenceforth labored as a defender and constructor of doctrines, and also practically as a priest and bishop.¹

In his consecrated learning and passionate devotion to God, Augustine again reminds one of St. Paul. Truly could he say: 'The zeal of thine house hath eaten me up'; and so was often pictured with upturned eye, with a pen in his left hand, and a burning heart in his right. He was a philosophical and theological genius of the first order, towering like a pyramid above his age, and looking down commandingly upon succeeding centuries. He had a mind uncommonly fertile and deep, bold and soaring; and with it, what is better, a heart full of Christian love and humility. He stands of right by the side of the greatest philosophers of antiquity and of modern times. We meet him alike on the broad highways and the narrow footpaths, on the giddy Alpine heights and in the awful depths of speculation, wherever philosophical thinkers before him or after him have trod. As a theologian he is *facile princeps*, at least surpassed by no church father, scholastic, or reformer. With royal munificence he scattered ideas in passing, which have set in mighty motion other lands and later times. He combined the creative power of Tertullian with the churchly spirit of Cyprian, the speculative intellect of the Greek church with the practical tact of the Latin. He was a Christian philosopher and a philosophical theologian to the

¹ Ueberweg: *History of Philosophy* (tr. Morris), vol. I. 333.

full. It was his need and his delight to wrestle again and again with the hardest problems of thought, and to comprehend to the utmost the divinely revealed matter of the faith. He always asserted, indeed, the primacy of faith, according to his maxim: *Fides praeceedit intellectum*. . . . But to him faith itself was an acting of reason, and from faith to knowledge, therefore, there was a necessary transition. He constantly looked below the surface to the hidden motives of actions and to the universal laws of diverse events. The metaphysician and the Christian believer coalesced in him'.¹ This may be seen in the ease with which he blends philosophy and theology in his writings: his *oratio* and his *meditatio* unconsciously melt into each other.

It is Augustine who first clearly and completely expresses the principle of the immediate certainty of inner experience. His love for introspection even constitutes his peculiar literary quality. He 'is a virtuoso in self-observation and self-analysis; he has a mastery in the portrayal of psychical states which is as admirable as is his ability to analyze these in reflection, and lay bare the deepest elements of feeling and impulse. Just for this reason, it is from this source almost exclusively that he draws the views with which his metaphysics seeks to comprehend the universe'.² And so he finds the way to certainty through doubt, and makes this one truth the starting-point of his philosophy, strikingly reminding us of Descartes' use of *cogito, ergo sum*. 'In that I doubt, or since I doubt' says Augustine, 'I know that I, the doubter, am: and thus just this doubt contains within itself the valuable truth of the *reality of the conscious being*. Even if I should err in all else, I cannot err in this; for in order to err I must exist'. This is a dominant argument, not only in the *Soliloquies*, but in his other writings.³

¹ Schaff: *History of Christian Church*, III. 997, f.

² Windelband: *History of Philosophy* (tr. Tufts), 277.

³ Cf. *Sol.* II. 7 ff.; *De Beata Vita* 7; *De Ver. Rel.* 72 ff.; *De Trin.* X. 14, etc.

From the certainty of the possession by man of some truth, he proceeds to establish the fact of the existence of God as the truth *per se*; 'but our conviction of the existence of the material world he regards as only an irresistible belief. Combating heathen religion and philosophy, Augustine defends the doctrines and institutions peculiar to Christianity, and maintains, in particular, against the Neo-Platonists, whom he rates most highly among all ancient philosophers, the Christian theses that salvation is to be found in Christ alone; that divine worship is due to no other being beside the triune God, since he created all things himself, and did not commission inferior beings, gods, demons, or angels to create the material world; that the soul with its body will rise again to eternal salvation or damnation, but will not return periodically to renewed life upon the earth; that the soul does not exist before the body, and that the latter is not the prison of the former, but that the soul begins to exist at the same time with the body; that the world both had a beginning and is perishable, and that only God and the souls of angels and men are eternal.'¹ He believes, further, in the theory that divine grace is not conditioned on man's worthiness, and holds to the doctrine of absolute predestination.

The writings of Augustine are unusually extensive and varied. In his *Retractiones*, written near the close of his life, he enumerates as many as ninety-three works composed by himself, not counting numerous epistles. But his *City of God* and *Confessions* are the two works that have gained the widest popularity, and have run through the largest number of editions. The former is called by Schaff 'the deepest and richest apologetic work of antiquity'. It is a comprehensive philosophy of universal history, in which he undertakes to show that the powers of this world are to be overthrown by that Kingdom of God which will last forever. In his *Confessions* he gives us an intensely inter-

¹ Ueberweg: *op. cit.*, 333 f.

esting and frank autobiography, which recalls Rousseau's *Confessions*, but which excels all works of its kind.

Thus we can scarcely overestimate the influence of this master mind on the Middle Ages. Since it was so, his writings might easily have reached any one who had access to the language of the Latin Fathers, more especially if this one was a Christian, and had a devout and inquiring soul. Just such a character was that of Alfred, as can be easily shown.

2. King Alfred.—Having become king in 871 at the age of twenty-two, he found most of his time occupied in warlike pursuits, leaving little opportunity for education. Even before his accession, he had, by his bravery and tact, won the famous battle of Ashdown against the Danes. But the success was only temporary, for the West-Saxons, with Alfred as leader, had to fight nine dreadful battles against the Danes during the first year of his reign. In 878 the same stubborn enemy made such a heavy descent on Wessex that Alfred, weak as was his army, was forced to take temporary refuge in the island of Athelney; but in the same year he gathered new forces, and by a bold attack overcame the Danes under Guthrum, and wrenched from them the treaty of Wedmore. For some years he was busy rebuilding his cities, constructing a navy, and giving laws to his people; but in 893 the Danes under Hasting made a final attempt to overthrow Wessex, which attempt, however, resulted in Alfred's complete victory.

Now he had some leisure to carry on his studies and make his translations. He studied with the same zeal and avidity that he manifested in war. He made his vows to God, and solemnly paid them. 'Moreover, he promised, as far as his infirmity and his means would allow, to give up to God the half of his services, bodily and mental, by night and by day, voluntarily, and with all his might.'¹

¹ Asser: *Life of Alfred*, p. 84.

He was thus the first English king to become a truly great defender of the Faith.

From his various prefaces and other undisputedly original writings we learn that he was fond of the contemplative life, and could easily have become an ascetic; that he yearned for the education and salvation of his people; that he felt himself a leader in the acquisition of salvation for himself and for his people. With such surroundings and such a character, the logical thing for him to do was to read and study the Latin writings of St. Augustine. It followed easily that he translated and adapted some of these to the needs of his people.

Alfred found in St. Augustine the embodiment of many of his ideals. Had he been blessed with the advantages of early study and leisure, he doubtless would have become a spirit of the same kind—we dare not say of the same degree, for his practical Anglo-Saxon mind could hardly have compassed that lofty and subtle thought which characterized the great Latin Father. As a matter of fact, Alfred was in character and circumstances more nearly similar to Charlemagne, with whom he has often been compared. This similarity is seen in the fact that they both became students, started a revival of learning, established court schools, fostered literature, and collected scholars from other parts of the world. Charlemagne drew Alcuin from England, and in turn Alfred, a century later, drew Grimbold from France.

Had he not given this new impulse to learning and literature, to the founding of schools and churches, the mighty tide of Danish invasion would soon have swept all barriers away, the activity of Ælfric would not have been possible, and Old English literature might have been such a weakling, when in 1066 William the Conqueror forced his own laws and language on the English people, as entirely to lose its identity. Thus we see that Alfred, in several senses, was the mighty Defender of England, and well might he be called England's Darling.

It was the blending of these two great streams—Latin Christianity as seen in Augustine of the fifth century, and the stalwart Saxon character as seen in Alfred of the ninth century—that caused a tide of influence to set in which reaches us over the tract of a thousand years, and is now, we believe, gathering strength for a new and mightier period of activity.

IV. Relation of Alfred's Version of the *Soliloquies* to his Other Works.

1. **Authorship.**—Folio 56 b of the manuscript reads: *Hær endiað ða cwidas þe Alfred Kining alæs of þære bec, we hatað on* ... After these words there occurs a break in the parchment. Trusting in the authenticity of this final statement, most critics had confidently ascribed the translation to Alfred, until in 1851 Pauli, the well-known biographer of the king, cast doubt on the case by advancing the following reasons against Alfred as author:

1. We do not here find Alfred naming himself as author in the introduction, a thing it is his custom to do in his other translations.

2. The translation of the *Soliloquies* is not listed among Alfred's works by other writers.

3. The work is written in an impure Saxon, probably the attempt of a late and obscure writer to foist this version on the public as genuine.

By far the most noteworthy contribution toward establishing the genuineness of Alfred's authorship was made by Wülker in 1877. This masterly article was published in Vol. IV of Paul and Braune's *Beiträge*. The following is a summary of his argument:

Against Pauli's arguments he shows that

1. Alfred does not always in the preface name himself as author, *Orosius* and *Bede* being cited as proofs; besides, the first part of the *Soliloquies* is lost.

2. William of Malmesbury names this work as one of Alfred's.

3. We should not be influenced by the fact that there is but one manuscript, and that in an impure Saxon of the twelfth century, for even the *Boethius* and the *Orosius* occur in but two manuscripts each, one of which is of the twelfth century.

As additional reasons in favor of Alfred's authorship, Wülker argues:

1. A monk would scarcely make such additions to the original matter, but it would be in keeping with the character and rank of a king to do so.

2. The vocabulary is the same as that used by Alfred in the works known to be genuine.

3. There is a striking similarity between the *Soliloquies* and Alfred's version of *Boethius* in the use of the dialogue and terms for the interlocutors, in the modes of expressing abstract ideas, and in the various set phrases for opening and closing divisions.

4. The general method of handling his Latin original is in harmony with Alfred's practice in his other translations, and especially in the *Boethius*.

5. This may be the *Encheiridion*, *Manual*, or *Handbook* of Alfred, to which Asser refers.¹

The only other considerable contribution to the arguments in favor of Alfred's authorship was made by Professor Frank S. Hubbard.² As this is chiefly an indirect result of his study, and bears more directly on the relation of the *Soliloquies* to the *Boethius*, it will be treated under that head.³

In the recent works on Alfred, the authors are still somewhat at variance as to this question: Wülfig,⁴ Earle, and Draper agree with Wülker that Alfred is the author, while others disagree or are silent.

¹ *op. cit.* 77.

² *Mod. Lang. Notes*, IX. 161-171.

³ Cf. *Introd.* p. XXXV.

⁴ Wülfig: *Die Syntax Alfreds des Grossen*.

2. Title.—In regard to the somewhat minor question of the title, Wülker thinks Alfred made a collection of Latin quotations from the Church Fathers and from the Bible, and then translated these into Old English and wrote a preface, and that this constituted his *Handbook*. But the evidence is insufficient for such a conclusion, because:

1. The *Soliloquies* is not a collection of quotations, but a translation and adaptation of one work. Book I is a fairly close rendering; Book II is a paraphrase of Book II of the Latin. It is true that there are a few quotations from other works in Books II and III of Alfred's version, but not enough to justify our calling it an *anthology* (*blōstman*, *flosculi*, *Blumenlese*).

2. The unity and sequence of Alfred's version indicate, not a heterogeneous group of quotations, but a dominant theme which suggested and easily invited what quotations he used.

I prefer to reject the title of *Blooms* as used by Hulme, Hubbard, and others, on the ground that the word *blōstman*, as used by Alfred, was most likely a general, descriptive term and not intended as a title.

3. Relation to Works Other than the Boethius.—Alfred translated, or had a part in translating, the following books:

1. *The Universal History* of Orosius.
2. *The Ecclesiastical History of the English People* of Bede.
3. *The Dialogues* of Gregory the Great.
4. *The Pastoral Care* of Gregory the Great.
5. *The Consolation of Philosophy* of Boethius.
6. *The Soliloquies* of St. Augustine.

The first fact that strikes us as to the kind of books King Alfred chose for the betterment of his people is that they are thoroughly imbued with the Christian spirit. *Orosius* was written at the suggestion of St. Augustine, to

prove that Christianity had not injured the world. Boethius, it is now generally agreed, was himself not a Christian, though the Roman Church canonized him, but Alfred's rendering is made distinctly so. The very titles and authors of the other works speak for themselves. It was not the writings of the Latin poets, that appealed to him, but those of the Christian Fathers.

Although these works were all Christian, yet a closer view and comparison reveals an interesting variety of writings on a wide range of subjects. In this list of six mediaeval books we have one on the secular history of the world, another on English Church history, while still another is a sort of compendium of philosophy. To offset these more general and comprehensive treatises, there is the *Pastoral Care*, which is a specific and practical guide for the shepherd of God's people; the *Dialogues* constitute a kind of martyrology and handbook for clerks; while, to some extent, these various threads are caught up and woven together in the *Soliloquies*, for here we have theology, philosophy, and practical precepts. It is, therefore, a work which would make a fitting conclusion to his series of translations, and is placed last by most of the scholars who have attempted a chronological arrangement of Alfred's works.¹

4. Relation to the Boethius.—In form, thought, and expression, by far the most closely related of these works are the *Boethius* and the *Soliloquies*. They are both imaginary dialogues between the Soul and Reason. The formulas for opening and closing the main divisions are the same in both, as likewise are the set phrases used in question and answer. In the treatment of the original and in the diction there is a striking similarity.

Professor Hubbard, in a careful comparison² of the two, has shown almost conclusively that they are by the

¹ Cf. Wülfing, *op. cit.*, Vol. I, *Einleitung*, VII.

² *Mod. Lang. Notes*, IX. 161-171.

same hand. After citing many parallel passages bearing on the relation of these two works, he closes with the following recapitulation:¹

1. There are striking resemblances between the *Blooms* and the *Boethius* in the setting of the dialogue, and in all things pertaining to the conduct of the discussion.²

2. There are cases of close correspondence between Anglo-Saxon passages that translate Latin expressions widely different from each other.³

3. There are original passages of the *Blooms* closely resembling translation-passages of the *Boethius*.⁴

4. There is noticed one case of correspondence between a translation-passage of the *Blooms* and an original passage of the *Boethius*.⁵

¹ *Mod. Lang. Notes*. IX. 170.

² A few typical examples are quoted below. The references are to my text of the *Soliloquies* and to Sedgefield's *Boethius*:

Soliloquies.

Nū ic gehīre hwæt ðū wold-
est witan. Ac ic wolde witan
ærest æt þē, etc. 56. 1-3.

Genōh sweotol hit is. 64. 6.

Genōh wel ðū hyt ongitst.
16. 22.

Soliloquies.

³ Be þīnre hēse sēo sunne
bringō lēohtne dæg, and se mōna
lēoht on nyht. 9. 14, 15.

Sol exercet diem, luna tem-
perat noctem.

Soliloquies.

⁴ Hū nū sint æalle hālga bēc
ful nēah fulle be undēadlycnesse
pære sǣwle? 59. 28, 29.

Soliloquies.

⁵ Ðū hætst mē forlætan þā
unrōtnesse, ðy læst is ǣwōer oððe

Boethius.

Ic wāt nū hwæt þū woldest
witan. Ac mē lyste bet þæt þū
mē sǣde, etc. 87. 19, 20.

Genōg sweotol hit is. 83. 32.

Genōh rihte ðū hit ongitst.
87. 28.

Boethius.

Swā ēac sīo sunne bringō
lēohte dagas, and se mōna liht on
niht. 49. 21, 22.

Quod Phoebus roseum diem
Curru provehit aureo, ut quas
duxerit Hesperos Phoebe noctibus
imperat.

Boethius.

Hū ne wās ðū þætte ealle
bēc sind fulla þāra bīesena þāra
monna þe ær ūs wēran. 65. 11-13.

Atqui plena est exemplarum
vetustas.

Boethius.

Ac ic eom nū gēt on micle
māran gedrēfednesse geunrōtsod,

5. Passages that are original in both works correspond.¹

6. Both works dwell upon and enlarge the same themes.

on mōde oððe on līchaman pȳ fulnēah oð ormōðnesse. 142. 22-25
mettrumra sī; and ic ne ongyte
nāne trimðe nē on mōde nē on
līchaman, ac æom ful nāh ormōð
(MS. on mod). 49. 1-4.

Aut valetudinem corporis con-
siderare me jubes, cum ego ipse
tate confectus sim?

Soliloquies.

¹ Nē ealle pā pe on heofenum
beoð nabbað gelic wuldor; ac ælc
hefð be hys gearnunge, swā wīte
swā wuldor, swæðer hē on byð.
65. 22-24.

Engelum hē gefð be heora
andefne, and manna sǣulum hē
gyfð be hyre andefne swilca gyfa.
52. 18-53. 1.

Boethius.

Hwæt pū, Drihten, forgēafe
pām sǣwlum eard on hiofonum,
and him pær gīfst weorðlice gifa,
ælcere be hire gearnunge; and
gedēst pæt hē scīnað swīðe
beorhte, and pēah swīðe mistlice
birhtu, sume beorhtor, sume un-
byrhtor, swā-swā steorran, ælc be
his geearnunga. 81. 33-82. 2.

V. Discussion of Alfred's Version of the *Soliloquies*.

1. **Sources.**—The following sources¹ were used by Alfred:

1. Augustine's *Soliloquies* and *Epistle* 147, otherwise called *De Videndo Deo*.
2. Gregory the Great's *Dialogues* and *Morals*.
3. Jerome's *Vulgate* and *Commentary on Luke*.

The sources from Augustine and Gregory are pointed out by Wülker. I have found as strong evidence for including Jerome as did Wülker for any source except the *Soliloquies*. It might be even safer to say that the *Soliloquies* is the chief source, and that no specific source can with certainty be named for the remainder, since its subject-matter is merely similar to that found in various places, not only in the writings of the three Fathers named above, but in others as well.

2. **General View.**—In general we may say that the *Soliloquies*, both in the Augustinian original and the Alfredian version, have a twofold subject, the inquiry into the nature of God and into that of the human soul. Book I is occupied mainly with the passionate search for God,² and might properly have for a motto the burning words of Job: 'Oh that I knew where I might find him! that I might come even to his seat!'³ Book II deals with the

¹ For other sources see Notes.

² Cf. especially the prayer beginning on p. 4.

³ Job 23. 3.

question of the immortality of the soul, and reminds us of the inquiry also expressed by Job as follows: 'If a man die, shall he live again?'¹ Book I is essentially the same in both versions, both as to subject-matter and method of treatment. Book II in the Alfredian version is not only much abbreviated, but adopts an entirely different method of treating the subject. Alfred adds Book III, in which he forecasts the future state of the soul, thus giving symmetry and completion to Augustine's work.

3. Latin Original.—Let us first see what is the substance of the Latin original. Augustine, after a long and earnest prayer for divine aid, expresses a desire to know but two things—God and his soul. But how shall one know God—by sense, or by intellection? Reason, which is the eye of the soul, promises to demonstrate God to the mind as clearly as the sun shows itself to the eyes. The soul, then, in order to see God, has need of Faith, Hope, and Love; after these are dwelt on as essentials to the true seeing, it is affirmed that by looking, which is the reason in active operation, the soul beholds the Beatific Vision. To test the soundness of the spiritual vision, a searching inquiry as to the presence of bodily lusts is made. Even should these be found absent, the mind cannot bear at once to behold the brightness of Divine Wisdom, but must be taken through a process of gradual training. A third thing, Truth, must be first known, because through her alone are we led to know God and the soul. The book closes with a resolution to submit to God's guidance, and a prayer for faith in him and an ability to do his will.

In Book II the author propounds as the question of supreme moment: 'Am I immortal'? St. Augustine works out the solution to this problem in a manner very satisfactory to himself, no doubt, but the modern thinker would be tempted to object that 'much might be said on both

¹ Job 14. 14.

sides'. The Latin Father here shows himself the forerunner of scholasticism. The newly converted Christian sinks his identity for the time into the dialectic philosopher. He leads us through a labyrinth of reasonings, in which he hopelessly confuses the forms of logic with the essential truth. The chief dictum asserted is that truth persists; even if truth itself should pass away, yet it would be true that it has passed away. Falsity is so, because it is otherwise than it seems; if therefore there are none to whom it may seem, nothing is false; but falsity existing implies a perceiving sense, and a perceiving sense implies a subjective immortal soul.

The following summaries will reveal his process: 'You have said that falsity cannot be without sense, and that sense cannot but be; therefore there is always sense. But there is no sense without soul; therefore the soul is everlasting. Nor has it power to exercise sense, unless it lives; therefore the soul always lives'.¹ And again: 'Therefore if nothing is true unless it be as it seems; and if nothing corporeal can appear, except to the senses; and if the only subject of sense is the soul; and if no body can exist unless it be a true body: it follows that there cannot be a body unless there has first been a soul'.² Finally: 'From this truth, as I remember, that Truth cannot perish, we have concluded that not only if the whole world should perish, but even if Truth itself should, it will still be true that both the world and Truth have perished. Now there is nothing true but truth; in no wise therefore does Truth perish'.³

After various and long excursions in which abstraction is complicated by abstraction, and confusion worse confounded, the book is closed rather abruptly with a promise that another book would be written on the subject of in-

¹ Schaff: *The Nicene and Post-Nicene Fathers*, VII. 549.

² *ib.*

³ *ib.* 556.

tellection, a promise which, however, was never fulfilled.¹

4. *Alfred's Version*.—Coming now to Alfred's treatment of his original, we find in general that he begins, as elsewhere, with a strict adherence to his Latin, and gradually departs more and more from it, until at the end he is entirely alone and original. In Book I, we may say, he was a translator; in Book II he was an adapter; in Book III he was author, at least so far as Augustine is concerned.

Alfred's method of translation was unique, as the fact will show. At times he is literal, but more often he is quite free, seizing on the essential thought and epitomizing or recasting it, or rejecting some minor point and adding another instead—always imparting a distinctly individual flavor to whatever he touches. He seems to have felt a responsibility not so much to his original as to his readers. To this extent he was a creative artist. How otherwise in kind did Chaucer and Shakespeare treat their sources, when the former converted Boccaccio's *Teseida* into the *Knight's Tale*, and the latter created *Hamlet* out of *The History of Hamblet*?

Our study of Alfred's method of translation will be confined to Book I. Since the Latin and Old English are printed on the same page, so that any one can easily compare the versions, it will not be necessary to go extensively into this subject.

In his prefaces Alfred speaks several times of rendering 'now word for word, now sense for sense'.² This is a clue to his method, but the former was made use of very rarely. The following heads will contain typical examples:

¹ Cf. Augustine's *Retractiones*, I. 4. 1: 'Inter haec scripsi etiam duo volumina . . . de his rebus, quas maxime scire cupiebam, me interrogans mihiq[ue] respondens tamquam duo essemus, Ratio et ego, cum solus essem; unde hoc opus Soliloquia nominavi, sed imperfectum remansit'.

² Cf. Preface of *Pastoral Care* and *Boethius*.

1. Rarely do we find an instance of purely literal renderings such as:

Latin	Old English
Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus, pater meus, causa mea, spes mea, res mea, honor meus, domus mea, patria mea, salus mea, lux mea, vita mea.	Gehiere, gehyre mē, Drihten, forþām þū eart mīn God, and mīn Drihten, and mīn feder, and mīn sceapen, and mīn gemetgyend, and mīn tōhopa, and mīn spēd, and mīn wyrðscipe, and mīn hūs, and mīn ēðel, and mīn hæle, and mīn lyf. ¹

2. There are a few cases where the same thought in Latin is more briefly expressed in Old English:

Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent, que intelligibiliter lucent omnia.	Ðū þe æart pæt andgitlice lēoht þurh þe man ongit. ²
--	---

3. More common is the joining of several sentences into one:

Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiimus.	Ðū ūs clypast tō ūrum wege, and ūs gelēdest tō þære dura and ūs ðā untynst, and ūs sillest þonne hlāf ēces lyfes and þonne drinc of lyfes wylle. ³
--	---

4. Quite commonly we find paraphrase:

Deus per quem nos non movent qui minime credunt.	Ðū ūs getrymedest and gyt trymest on ūrum gelēafum, pæt ūs ne magon þā ungelyfædan āmirran. ⁴
--	--

5. Expansion for the sake of clearness and details; this is fairly common:

Deus cujus regnum est totus mundus, quem sensus ignorat.	Ic þē bydde, Drihten, þū þe æalles middangeardes wealst; þū
--	---

¹ 11. 4-8.

² 8. 11-14.

³ 6. 12.

⁴ 8. 16, 17.

þe wē ne magon lichamlice on-
gytan nāþer nē mid ēagum, nē
mid swece, nē mid ēarum, nē mid
smecce, nē mid hrine.¹

These few examples are sufficient to reveal the general method of the translator. The fact that this identical method is employed by Alfred in the *Pastoral Care* and *Boethius* constitutes one proof that Alfred was the translator of the *Soliloquies*.

It must be said that in this, as in all translations, it is often extremely difficult to determine the degree of literalness in a given case, since there may be a kind of adumbration of the meaning of a word in the words preceding or following.

There are four considerable additions² made by Alfred in Book I, and these divide the Book into five very nearly equal parts. They are:

1. Vicissitude in Nature 9. 23-10. 17.
2. Figure of Ship and Anchor . . 22. 2-26. 5.
3. Seeing God and working with Him 31. 8-27.
4. Parable of King and subject . . 43. 23-44. 27.

These longer excursions are interesting from several points of view. They are original, and yet grow naturally out of the subject in hand. They are written to make clear certain fundamental truths. There may be seen in them a vigor of expression not found in the parts translated.

Having seen his method as a translator, we may now study him in the other function which he exercised so often, but nowhere better, perhaps, than in Book II. It is here that we see him at work with a freer hand. He is in that intermediate stage between the faithful translator and the unshackled, creative artist; and thus his personality

¹ 6. 13-15.

² For minor additions with references see Notes.

stands out in bolder relief, and to that extent appeals to us more strongly.

What he might have become as an original artist is not entirely a matter of speculation. Although natural endowments, education (or lack of it), and environment conspired to make of him a man of affairs and a king of intense practicality rather than a man of letters or a philosopher, yet in the genuinely original prefaces to his various translations we can but recognize a master-hand. These are veritable preludes—thematic chords—touched by an artist, who, we feel, had he possessed opportunity, might have wrought out a composition that would take rank as a classic. But, in truth, so far as present scholarship can positively assert, he left us no single original production that is complete. Who shall say that he did less wisely in turning what time and talents he had to the popularizing of what he considered the classics of his age—giving his people the best of the old and the established rather than venturing to contrive something new and possibly false?

No better example of a skilful preface or introduction can be found than the one with which he begins the *Soliloquies*. It recalls Emerson's saying: 'Every book is a quotation; and every house is a quotation out of all forests and mines and stone-quarries; and every man is a quotation from all his ancestors.' With some such thought as this our English King, inured to the hardships of war, no doubt having felt at times the need of shelter from storms, but yet with a burning desire for peace and strong faith and hope and love and the other Christian graces, approaches the translation of St. Augustine's work. Under the figure of building a house or fort from the timbers cut and with the tools fashioned from the forests of the thoughts and writings of the Fathers, he begins:

'[I] gathered for myself cudgels, and stud-shafts, and horizontal shafts, and helves for each of the tools that I could work with, and bow-timbers and bolt-timbers

for every work that I could perform, the comeliest trees, as many as I could carry. Neither came I with a burden home, for it did not please me to bring all the wood back, even if I could bear it. In each tree I saw something that I needed at home; therefore I advise each one who can, and has many wains, that he direct his steps to the same wood where I cut the stud-shafts. Let him fetch more for himself, and load his wains with fair beams, that he may wind many a neat wall, and erect many a rare house, and build a fair town, and therein may dwell merrily and softly both winter and summer, as I have not yet done.¹

He is not talking about the temporal house, but the eternal dwelling-place, and closes his preface with the highly personal prayer that 'so may the rich Giver do, who rules both these temporary cottages and the everlasting homes. May he who created both, and rules both, grant me that I be fit for each, both here to be useful and thither to come'.²

The changes that Alfred made in his rendering of Book II may be roughly estimated by comparing the respective lengths of the Latin and the Old English versions. There are approximately 9,700 words in the Latin of Book II and 11,800 words in the Old English, whereas Book I has 8,300 Latin words as against the 3,000 Old English words of Alfred's rendering. But as Alfred added new matter to the extent of about 1,000 words, we may estimate that he rejected about three-fourths of the Latin of Augustine.

Why did he make these changes? The correct answer to this question will reveal interesting facts as to his mind and method. Are we summarily to dismiss the question by the surmise that he had not time to finish the work, or that he wearied of his task? This is highly impro-

¹ 1. 1-15.

² 2. 13-17.

bable, for the reasons which follow: First, he not only compassed the work as finished by Augustine, but added a third book built up from other selections from the Fathers and Scripture; secondly, internal evidence proves that the work of Alfred has an air of completeness—it does not end abruptly; thirdly, the kind of rendering he gave demanded greater thought and pains than a more literal translation, such as he gave in Book I.

In order to establish these facts more clearly, it is necessary to look somewhat in detail at the changes made.

The subject-matter of Book II of the Alfredian version is the first that calls for special comment. Whereas Augustine gives a learned disquisition on truth and falsity, similitude and dissimilitude, as a means of substantiating the immortality of the soul, Alfred approaches the subject mainly through authorities quoted, and with the common sense of a practical Christian of his time. Near the beginning of Book II the inquirer admits the immortality of God,¹ but expresses a doubt about the immortality of the soul. Reason is surprised that one should want to know what no man while in the prison of the flesh can know, yet it undertakes to prove the immortality of the soul so clearly as to cause shame to the doubter. Then the colloquy develops the fact that Augustine has such faith in Theodorus, his king, and Honorius, son of the king, as to believe anything that he might never have heard of, except from their lips; but further, that he has as much more faith in God and Christ, the Son of God, than in Theodorus and Honorius, as the former are wiser and better than the latter:

‘What spake God then oftener, or what said he more truthfully through his prophets to his people, than about the immortality of souls? Or what said the apostles and all the holy fathers, if they spake not about the eternity of souls and about their immortality? Or what did Christ

¹ 59. 12 ff.

mean when he said in his Gospel: "The unrighteous shall go into everlasting punishment, and the righteous into everlasting life?"¹

The authority of the patriarchs, prophets, apostles, and holy fathers having been appealed to, the question is then asked by Reason: 'Why canst thou not believe all these?' Augustine answers: 'I say that I believe them, and also know exactly that it is all true that God has said either through himself or through them; for there are more of these happenings in the holy books than I can ever reckon. Therefore I am now ashamed that I ever doubted about it, and I acknowledge that I am very rightly convinced, and I shall always be much happier when thou dost convince me with such things than I ever was when I convinced another man. All this I knew, however, before, but I forgot it, as I fear also that I shall do this.'²

Reason expresses wonder that any one should doubt the immortality of the soul, the highest and best of all God's creatures, when even the lowest and meanest creature does not utterly perish and pass away. Let the mind turn inward, and search for other examples to prove the same truth. The mind will, if discreet, say that it desires knowledge of past, present, and future things, because it knows it shall always exist. Hence 'there is no doubt that souls are immortal. Believe thine own reason, and believe Christ, the Son of God, and believe all his saints, for they were very reliable witnesses; and believe thine own soul, which always says to thee through the reason that it is in thee; it says also that it is everlasting, because it wishes everlasting things. It is not such a foolish creature as to seek what it can not find, or wish that which it has not, or which belongs not to it. Give up now unjust doubting. It is clear enough that thou art everlasting, and shalt ever exist'.³

¹ 61. 30-62. 1.

² 62. 7-19.

³ 63. 32-64. 6.

The inquirer thus expresses himself satisfied as to the subject in hand, but his thirst is not entirely quenched, for just at the close of the book another question is propounded, namely: Shall our knowledge change in the future world as in this world, or shall it remain constant? Reason artfully replies:

'I hear now what thou wouldst know, but I cannot tell it to thee in a few words. If thou wilt know it openly, then thou must seek it in the book which we call *De Videndo Deo*. This book is called in English, *About the Beholding of God*. But be now of good cheer and think over that which thou hast just learned, and let us both pray then that he help us, for he promised that he would help every one who called to him and rightly wished; and he promised without any doubt that he would teach us after we left this world,—that we should fully know perfect wisdom and perfect truth; which thou mayest hear much more openly in the book which I before named to thee—*De Videndo Deo*.'

And the book closes with the words: 'Here end the blossoms of the second book which we call *Soliloquies*'.¹

The following parallel of the points made in the Augustinian and the Alfredian versions respectively will show at a glance the difference of treatment.

Augustine

1. Invocation for divine aid to know self.

2. Proof that the soul is immortal based largely on the subtleties of dialectics; similitude the mother of truth, dissimilitude of falsity; no truth or falsity without a perceiving sense, no sense without a living soul; hence the soul is immortal.

3. Since truth must persist, the

Alfred

1. Invocation for divine aid to know self.

2. Proof that the soul is immortal based largely on authorities: the words of Christ, his Apostles, the Prophets, and the Church Fathers quoted, or referred to, as favoring the truth that the soul is immortal; hence it is immortal.

3. Since the soul craves know-

¹ 64. 22-35.

perceiving subject, the soul, must be immortal.

4. In closing, an unanswered query is raised: How is truth related to an undisciplined mind?

ledge of immortal things, Reason asserts it must be immortal.

4. The book closes with the query: Does the intellect change in the next world? Answered in Book III.

Book III is linked to the close of Book II by the following introductory statement:

'A. Now thou hast ended the sayings which thou hast selected from these two books, and hast not yet answered me about that which I last asked thee, that is, about my intellect. I asked thee whether, after the parting of body and soul, it should increase or decrease, or whether it should do both as it here doth.'

'R. Have I not already told thee that thou shouldst seek it in the book which we then spoke about? Learn that book, then thou wilt find it there.'¹

Just here, unfortunately, occurs a distinct break in the thought, although the manuscript shows no evidence of it, and hence we cannot with absolute certainty trace the continuity. However, the responsibility of the investigation having been placed on the seeker, the same general tenor of thought is kept up in the inquiries as to the state of the souls of the good and the bad after their departure from this world. The wicked and the good are to see each other, and know their respective states of punishment and reward, for the purpose of intensifying the torment of the one and the joy of the other. Thus the book is on the subject of the future state of the soul, whether it be the more specific topic of seeing God or of mutual recognition of souls.

A bond is established between the deeds and aspirations of this world and the rewards of the next—a thought that doubtless thrilled Alfred:

¹ 65. 1-9.

'The like have their like. One is also not to suppose that all men have like wisdom in heaven; but each has it in that measure which he here yearneth after. As he here toils better and yearns more for wisdom and righteousness, so he has more of it there, and also more honor and more glory.'¹

Then follows the query: 'Has it yet been clearly enough said to thee about wisdom and about the seeing of God?' which gives us a clue to the real subject of this book and its relation to the other two; and the eloquent answer must be given in full:

'Yea, well enough I believe that we need lose naught of the wisdom which we now have, though the soul and the body be parted. But I believe that our knowledge shall be very much increased by that means, though we cannot know all before doomsday which we would know. But I believe that naught will be hidden from us after doomsday—neither that which is in our days, nor that which was before, nor that which shall be after. Thou hast now related many examples to me, and I have myself seen more in the writings of the holy books than I can reckon, or can even remember. Thou hast shown me also such reliable witnesses that I can do nothing else but believe them; for if I believe no weaker testimony, then I know very little or nothing. What know I but that I wish that we may know as clearly about God as we would? But the mind is weighed down and busied with the body, so that we cannot see anything with the mind's eyes just as it is, any more than thou mayest sometimes see the brightness of the sun, when the clouds shoot between it and thee; and yet it shines very brightly there where it is. And even though there be no cloud between it and thee, thou canst not see it just as it is, because thou art not where it is; nor can thy body be there, nor can thy bodily eyes come anywhere near there, nor even see

¹ 65. 24-66. 1.

near there. Nor can we even see the moon, which is nearer us, just as it is. We know that it is broader than the earth, and yet it seems not broader to us sometimes than a shield, on account of the distance. Now thou hast heard that neither can we see aught of this world with the mind's eye entirely as it is; but by the part of it that we see we should believe the part that we cannot see. But it is promised us without any doubt, so soon as we come out of this world, and the soul is loosed from the prison of the body, that we shall know everything that we now wish to know, and much more than the great men—the wisest of all in this world—could know. And after doomsday it is promised us that we may see God openly—see him wholly, just as he is; and know him ever afterwards just as well as he now knows us. Nor shall we ever afterward have any want of wisdom. He will conceal naught from us, who lets us know himself. But we shall then know all that we now wish to know—even also that which we now do not wish to know. We shall all see God—both they who are here the worst and they who are here the best. All the good shall see him to their comfort and joy and happiness and glory; and the wicked shall see him just as the good, yet to their torment.¹

As his sole authority for these thoughts Alfred then quotes from Jerome's *Vulgate* the parable of Dives and Lazarus²—a passage frequently used by modern writers, as well as by the Christian Fathers, in speculations on the future state. And then comes the fitting conclusion, which is too good to omit:

‘Now we may hear that both the departed good and the wicked know all that happens in this world, and also in the world in which they are. They know the greatest part, though they do not know it all before doomsday, and they have very much remembrance in that world of their

¹ 66. 4-67. 16.

² Luke 16. 19-31.

kindred and their friends. And the good help the good, and each of them the other, to the extent that they can. But the good will not have mercy on their evil friends, because they will not give up their evil, any more than Abraham would pity the rich man, though he was of his own kin, because he perceived that he was not so humble before God as he rightly should be. The evil, then, can neither do their friends nor themselves any good, for they were formerly of no help, neither to their friends nor to themselves who had passed away before them when they were in this world. But it shall then be with them as with those men who are here brought into some king's prison, and may see their friends every day and ask about them that which they will, and yet they may not be of any good to them; they neither wish, nor are able, to go to them any more. Therefore have the evil more punishment in the world to come, because they know the honors and dignities of the good, and also therefore the more, that they remember all the honors which they had in this world; and also they know those torments which they have who shall then be left behind them in this world.

'The good, then, who have full freedom, shall see both their friends and their foes just as here men in power often see together both their friends and their foes. They see them alike and know them alike, although they do not love them alike. And again the righteous, after they are out of this world, remember very often both the good and the evil which they had in this world, and they rejoice exceedingly that they forsook not their Lord's will, neither in easy things nor in mysterious, while they were in this world. Just so some man of power in this world may have driven one of his darlings from him, or he may be forced from him against both of their wills, and then have many torments and many mischances in his exile so that he yet returns to that same master with whom he formerly was. Then he remembers the mishaps which he had in

his exile, and yet is not more unhappy. But I myself saw that, or more untrustworthy men told it to me than those were who told that which we are seeking after. Now must I not do one of two things—either believe some man or none? Methinks that I know who built the city of Rome, and also many other things which happened before our days, all of which I cannot reckon. It is not because I myself saw it that I know who built the city. Nor even do I know of what kin I am, nor who my father or my mother was except from hearsay. I know that my father begot me, and that my mother bore me, but yet I do not know it for the reason that I myself saw it, but because some one told it to me. Not so trustworthy were the men who told it me, however, as they were who told that which we have now long been searching after—and yet I believe it.

‘Therefore he seems to me a very foolish man and very inexcusable, who will not increase his knowledge while he is in this world, and always wish and desire that he may come to the everlasting life, where naught shall be hidden from us.’

‘Here end the sayings which Alfred, the king, selected from the book which we call in . . .’¹

Now having seen the character and extent of the alterations made by Alfred, we are in a position to answer the question why he made such changes. Three sufficient reasons may be given:

1. It is his general practice as a translator. This will be clear upon a scrutiny of his various translations. But here, as in so many other particulars, the *Boethius* is the best parallel to the *Soliloquies*. It is useless to enter upon a discussion of this point, for Sedgefield’s excellent version of Alfred’s *Boethius*² need only be glanced at in

¹ 68. 11-70. 5.

² W. J. Sedgefield: *King Alfred's Old English Version of Boethius' De Consolatione Philosophiae*, Oxford, 1899.

order to show how free the translation, how frequent the original passages inserted, and how skilfully Alfred has recast the thought of the Latin in the mold of his own individuality. One particular, however, needs emphasis, namely, that it is a common practice of Alfred to diverge further and further from his original, the nearer he approaches the end of a translation. In the last book of the *Boethius* he has shortened the Latin greatly and added much of his own, so that the book can be called almost as original as the third book of the *Soliloquies*.

2. Alfred rejects subtleties. For this there may be two reasons, namely: First, that his mind could not understand the processes of Augustine's ratiocination; secondly, that the Old English language was incapable of giving adequate expression to philosophical ideas; or both of these may have worked together to bring about the one result. Augustine in Book II carries his reasoning into the vaguest possible ramifications, and it is just here that Alfred departs furthest from the Latin. Even Augustine felt that he was adopting an extremely abstract method, for repeatedly he makes himself answer *Ratio* thus: 'Make it plainer to me, I beg.' Now we know that Alfred had no such training as Augustine, and hence may infer that such methods were unsatisfactory to his own mind, and certainly that it would be casting pearls before swine to give Augustine's thoughts to his unlettered subjects; hence he wisely acts as interpreter, choosing the essential thought from Augustine, and giving it to his people in the simplicity of their vernacular.

Then, how was the Old English to find a terminology to express such thoughts as:

'Responde nunc quae disciplina contineat definitionum, divisionum, partitionumque rationes.'¹

'Sed illud saltem impetrem, antequam terminum volumini statuas, ut quid intersit inter veram figuram, quae intel-

¹ Migne: *Soliloquies* of St. Augustine, II. 21.

ligentia continentur, et eam quam sibi fingit cogitatio, quae graece sive phantasia sive phantasma dicitur, breviter exponas.'¹

Thus Alfred was a mediator for his people; he culled and appropriately interpreted the ideas which he thought would most help them.

3. Alfred was influenced by a sense of artistic completeness. Book III grows naturally out of Books I and II, and gives a finishing touch to the work as a whole. Augustine himself left his work unfinished, and Alfred performed a skilful as well as venturesome task in undertaking to complete it. How wisely he did this will be seen when it is considered that he drew the material for Book III from Augustine's other writings as far as possible, and after that from other Christian Fathers whose authority was weighty. He then welded these together, at the same time making large use of Scripture.

Observing more closely, we note that the theme of Book III is itself a logical outgrowth of the other books: Book I—knowledge of God; Book II—knowledge of the soul; Book III—state of knowledge and the soul after death. Reason has shown that we may have a sufficient knowledge of the nature and existence of God and the soul's immortality while in this life, but that at best this is partial, because of the prison of flesh and the sinfulness we are heir to. Our power of vision must be increased and made clearer before we can behold and see that supernal Beatific Vision—but this cannot occur in the present world, though it shall occur in the next. It is not enough to know God and the soul in this world—nor to know that both shall exist eternally, nor yet that they shall *live* eternally. Alfred added in Book III the one thing still needful to know, namely, that *knowledge* will continue and increase in the next world.

¹ ib. 34.

It is true that, on first reading, one would be likely to decide, even without considering the breaks in the manuscript, that the work is a medley; but sympathetic study will show that development of his theme is natural and artistic. We are, after considering these facts, forced to the conclusion that Alfred had in some degree a sense of fitness and of completeness, and that he exercised this in the changes he made. To sum up, then:

1. Alfred's version is not so much a fragment as the completion of a fragment.

2. He omits the dreary dialectics of Augustine, and uses only what his people can understand; even this he renders in the simplest manner.

3. Although omitting so much, his mind allows no essential fact to escape him, but conserves all with scholarly faithfulness.

5. **Conclusion.**—Alfred's literary merits are not of the highest order; his nature and circumstances forbade that. But there are certain definite qualities which are in themselves praiseworthy. We note in his writings a simplicity which at times is striking in its effectiveness.¹ Again we feel a manly, if somewhat unpolished, strength.² At other times this simplicity of utterance and virility of conception surprise us by bursting forth into rich flowering and ripe fruitage.³ His similes are drawn from nature, and are eloquent of his experiences as warrior and king. What can be more fitting to the subject than the comparison of the soul to a ship held by the anchors of virtue to its eternal mooring, God?⁴ Or what more forcible and indicative of a royal author than the representation of the

¹ Cf. 62. 10-22; 35. 4-10; 64. 22-33.

² Cf. 10. 7-17; 30. 7-17; 63. 32-64. 6.

³ Cf. 22. 11-23. 7; 25. 27-26. 3; 58. 10-16.

⁴ 22. 2-23. 12; cf. also 31. 7-27; 46. 10, 11.

avenues to wisdom by the highways and by-paths that lead to the king's royal seat?¹

As to the dialogue form, Alfred followed Augustine, who no doubt took as his exemplar Cicero, and remotely Plato. Indirectly, then, the *Dialogues* of Plato in Greek became the model of Alfred's Old English version of the *Soliloquies*. This will be more readily seen when we remember that Boethius drew his dialogue method from Cicero, on whom he wrote commentaries,² and Alfred became well acquainted with this manner of enlivening a philosophical discussion from his translation of *Boethius*. It was an easy transition from Boethius to Augustine.

Alfred showed his originality and sense of harmony in his adaptation of the dialogue style to the new parts in Book III, where, in the Latin, there is no dialogue. But he departs more and more from the use of dialogue the nearer he reaches the close, so that it is hard to say just when he makes the conscious transition to monologue with which, it is certain, he rounds off the concluding remarks.

In estimating Alfred's style we must remember that here, as elsewhere, he was a foundation-layer. There was no real Old English prose before him. So that if there are faults—and there are—we need not be surprised. But he blazed the way, and set a high standard for other writers to follow. In him, if we read closely, we may see the embryonic prose style of Chaucer, Milton, and Addison while in his impulse to translate religious works into English, he allies himself with a multitude of later writers.

He who strives not only to visualize the outward life, but also to retrace the thoughts and experience the emotions of King Alfred, must by that very effort rise to a higher and better life. To enter into the conscious life of Alfred's age is to reconstruct for one's delectation and edification one of the most fruitful periods of the much underrated

¹ 43. 23; cf. also 59. 34-60. 5; 68. 26-69. 2.

² Windelband: *op. cit.*, 273.

and slighted Middle Ages. Falsely wise scholars have stalked stolidly over the surface of this region, and pronounced it arid and worthless. But the keen vision of genius pierces deeper, and lo, when once excavations have been begun, a whole Olympia emerges! To eyes untrained it appeared a blank, and thus was called the Dark Age; but had it not, rather, somewhat of the brightness that blinds?

King Alfred's Version of St. Augustine's Soliloquies.

King Alfred's Preface.

Gaderode mē þonne kigclas, and stupansceaftas, and
lōhsceaftas, and hylfa tō ælcum þara tōla þe ic mid wircan
cūðe, and bōhtimbru and bolttimbru tō ælcum þara weorca
þe ic wyrcan cūðe, þā wlitegostan trēowo be þām dele ðe
ic aberan meihte. Nē cōm ic nāþer mid anre byrðene hām, 5
þe mē ne lyste ealne þane wude hām brengan, gif ic hyne
ealne aberan meihte. On ælcum trēowo ic geseah hwæthwugu
þæs þe ic æt hām beforfte. Forþām ic lære ælcne ðara þe
maga sī, and manigne wæn hæbbe, þæt hē menige tō þām
ilcan wuda þar ic ðas stuðansceaftas cearf, fetige hym 10
þar mā, and gefeðrige hys wēnas mid fegrum gerdum, þat
hē mage windan manigne smicerne wāh, and manig ænlic
hūs settan and fegerne tūn timbrian þara, and þær murge
and sōfte mid mæge on eardian ægðer ge wintras ge sumeras,
swā-swā ic nū ne gýt ne dyde. Ac sē þe mē lærde, þām 15
se wudu līcode, sē mæg gedōn þæt ic sōftor eardian ægðer
ge on þisum lænan stōclife be þīs wæge ðā while þe ic on
þisse weorulde bēo, ge ēac on þām ēcan hāme ðe hē ūs
gehāten hefð purh Sanctus Augustinus and Sanctus Gregorius
and Sanctus Ieronimus, and purh manige oððre hālie fædras; 20
swā ic gelyfe ēac þæt hē gedō for heora ealra earnunge

¹ The abrupt beginning points to a loss of the first part of MS.; the MS. 7 has been changed throughout, as here, to *and*; in MS. the *u* of *stupansceaftas* is torn away.—⁵ MS. *nāþr*; *hā*, so repeatedly; likewise other words ending in *-m* are, in MS., found abbreviated thus: *ælcū* (for *ælcum*).—⁹ In *manigne* the *-ne* of MS. not distinct; *þ* throughout has been changed, as here, to *þæt*.—¹⁸ *7 þara*.—¹⁸ *hecan*.—¹⁹ *scanctus augustinus and sēs gregorius. and scanctus Ieronimus*.—²¹ *gelyf*, with the upper part of an *f* following *y* still legible. Between *gelyf* and *eac* a word of two or three syllables erased.

ægðer ge þisne weig gelimfulran gedō þonne hē ær þissum
 wes, ge hūru mīnes mōdes eagan tō þām ongelichte þæt
 ic mage rihtne weig æredian tō þām ēcan hāme, and tō þām
 ēcan āre, and tō þære ēcan reste, þe ūs gehāten is þurh þā
 5 hālgan fæderas. Sīe swā.

Nis hit nān wundor þeah man swilc ontimber gewirce
 ēac on þære ūtlāde and ēac on þære bytlinge; ac ælcne
 man lyst, siððān hē ænig cotlȳf on his hlāfordes læne myd
 his fultume getimbred hæfð, þæt hē hine mōte hwīlum þār-
 10 on gerestan, and huntigan, and fuglian, and fiscian, and his
 on gehwilce wīsan tō þære lænan tilian, ægbær ge on sē ge
 on lande, oð þone fyrst þe hē bōcland and æce yrfe þurh
 his hlāfordes miltse geearnige. Swā gedō se wilega gifola,
 se ðe ægðer wilt ge þissa lænena stōclife ge þāra ēcena
 15 hāma. Sē ðe ægþer gescōp and ægþeres wilt, forgife mē
 þæt mē tō ægðrum onhagige, ge hēr nytwyrðe tō bēonne,
 ge hūru þider tō cumane.

Agustinus, Cartaina bisceop, worhte twā bēc be his
 ægnum ingeþance. Þā bēc sint gehātene *Soliloquiorum*,
 20 þæt is, be hys mōdes smēaunge and tweounga; hū hys
 gescēadwīsnas answarode hys mōde, þonne þæt mōd ymbe
 hwæt twēonode, oðþe hit hwæs wilnode tō witanne þæs þe
 hit ær for sweotole ongytan ne meahte.

² *hure*. — ⁶ *m swilc*, the other letters very indistinct. Only *s* and upper part of *w*, *i*, and *l* in *swilc* visible. — ⁷ *and eac on þa...lade*; Pauli and Wülker read *þære utlade*. — ⁹ *þ hæfð*. — ¹² *oð oð*. — ¹³ *gidfola*.
¹⁶ *nytwyrd*. — ¹⁷ *huru*. — ²⁰ *modis*. — ²² Here ends Alfred's preface and begins his translation of Augustine.

BOOK I.

Ða reahte hē, hys mōd fōr oft gāstende and smēag-
ende mislicu and selcūð þing, and ealles swiðust ymbe
hyne sylfne — hwæt hē sylf wære; hwæper hys mōd and
hys sawel dēadlic wēre and gewitendlice, þe heo wēre a
libbendu and ēcu; and eft ymbe hys God, hwæt hē wēre 5
and hwilce hē wēre, and hwilc good him wēre betst tō
dōnne, and hwilc yfel betst tō forlētende. þā answerode
mē sum ðing, ic nāt hwæt, hweðer þe ic sylf þe oðer þing,
nē þæt nāt, hwæðer hit wæs innan mē ðe utan; būtan þæs
ic sōðlicost wēne, þat hyt mīn scēadwisnes wēre; and þā 10
cwæð hēo tō mē:

[*Gescēadwisnes.*] Gyf ðū enigne gōdne heorde hæbbe
þe wel cunne healdan þæt þæt ðū gestrēone and him befæste,
scēawa hyne mē; gyf þū þonne nānne swā gerādne næbbe,
sēc hyne oð þū hyne finde; forþām þū ne meahst ægðer ge 15
ealne weig ofor þām sittan ðe þū gestryned hæfst and
healdan, ge eac māran strynan.

[*Augustinus.*] Hwām wille ic ælles befæstan þæt ic
elles gestryne būtan mīnum geminde?

Volventi mihi multa ac varia mecum diu, ac per multos dies
sedulo quaerenti memetipsum ac bonum meum, quidve mali evitandum
esset, ait mihi subito, sive ego ipse, sive alius quis extrinsecus sive
intrinsicus, nescio (nam hoc ipsum est quod magnopere scire molior);
ait ergo mihi:

[*Ratio.*] Ecce, fac te invenisse aliquid; cui commendabis, ut
pergas ad alia?

[*Augustinus.*] Memoriae scilicet.

¹ *gastānde.*—⁷ *Augustinus þa answerode.*—¹² Here and throughout
the entire dialogue *Gescēadwisnes* is substituted for MS. *ða cwæð heo*,
and *Augustinus* for MS. *ða cwæð ic.*—¹⁵ *meahst.*—¹⁶ *hæft.*

G. Is þīn gemind swā mihtig þæt hit mage eall ge-
healden þæt þū geðencst, and hym beþeotst tō healdenne?

A. Nese, lā nese; nē mīn nē nānes mannes nis tō þām
creftig þæt hit mage alle gehæaldan þæt him man befæst.

5 G. Befæste hit þonne bōcstafum, and āwrit hit. Ac
mē pincð þæt þeah þæt þū sī tō ūnhāl, þæt ðū ne mage
hit æall āwritan; and þeah þū æall hāl wære, þū beporfttest
þæt ðū hæfdest dīgele stōwe, and æmanne ælces oðres
þinges, and fæawa cūðe men and creftige mid þē, ðe nān-
10 wiht ne āmyrdan, ac fultmoden tō þīnum crefte.

A. Ic nebbe nān þāra nē þonne æmenne, nē oðera
manna fultum, nē swā dīgela stōwe þæt mē tō swilcum
weorce onhagie; forðī ic nāt hwæt ic dōn sceal.

G. Nāt ic þonne nānwiht betere þonne þū ðe gebidde.
15 Wilna ðe tō Gode, Hælend mōdes and lichaman, þæt ðū
mage þurh ðā hele begitan þæt ðæt þū wilnast; and þonne
þū ðe gebeden hæbbe, āwrit þonne þæt gebed, þī læs þū
hit forgyte, þæt þū sī ðe werðer þīnes creftes; and gebyde
þē fæawum wordum deorlice mid fulle angitte.

20 A. Ic dō swā ðū mē lærst, and cwæðe þā:

Drihten, þū ðe eart Scypend ealra gesceafta, forgyf
mē ærest þæt ic þē cunne rihtæ, and gescæadlice biddan,

R. Tantane illa est ut excogitata omnia bene servet?

A. Difficile est, imo potest.

R. Ergo scribendum est. Sed quid agis, quod valetudo tua scri-
bendi laborem recusat? Nec ista dictari debent; nam soliditinem meram
desiderant.

A. Verum dicis. Itaque prorsus nescio quid agam.

R. Ora salutem et auxilium quo ad concupita pervenias, et hoc
ipsum litteras manda, ut prole tua fias animosior. Deinde quod invenis
paucis conclusiunculis breviter collige. Nec modo cures invitationem
turbæ legentium; paucis ista sat erunt civibus tuis.

A. Ita faciam:

Deus universitatis conditor, praesta mihi primum ut bene te rogem,
deinde ut me agam dignum quem exaudias, postremo ut liberer. Deus

* *gedengst*.—⁴ *his mage ella*; *him me on*.—⁶ *þath þeah*.—⁷ *beportest*.
—⁸ *stoge*.—¹³ *hwæd*.—¹⁸ *creftest*.—²⁰ *cwæd*.—²¹ In MS. the *D* of *Drihten*
is rubricated, and extends over two lines in capitals; in *forgyf* a letter
erased between *y* and *f*.

and þæt ic mage geearnian þæt ic sī wurðe þæt ðu mē
for ðīnre mildheortnesse alyse and gefrēolsige. Ic clypie tō
þē, Drihten, þū þe æall geworhtest, þæt þe æalles ge-
weorðan ne mihte, nē æac wunian ne mihte būtan þē.
Ic clypie tō þē, Drihten, þū þe nāne gesceaftas ne forlæst 5
tō nāhte weorðan. Tō þām ic clypige, þe æalle gesceafta
smicere geworhte būtan ællcum andweorce. Tō þe ic
clypige, þe nēfre nān yfel ne worhtest, ac ælc gōd weorc
worhtest. Tō þām ic clypige, þe getæcð fēawum wīsum
mannum þæt yfel nāht ne byð. 10

Drihten, þū þe eall medemu geworhtest, and nāht un-
medemes, þe nis nān gesceaft wiðerweard; þeah hwylc wille,
hē ne mæg, ac þū hý hæfst æalle gesceapene gebyrdlice,
and gesōme, and tō þām geþwære þæt heora nān ne mæg
oðerne mid ælle fordōn, ac simle þæt unwlitige wlitigað 15
þæt wlitige. Tō ðē ic clypige, þū þe lufað æall þæt þe
lufian mæg, ge þā þe wytan hwæt hī lufiað, ge þā þe nyton
hwæt hī lufiað. Ðū þe gescēope eall gesceaftas būtan
ællcum yfele swiþe goode, þū þe nelt þe eallunga geēowian
openlice nānum oðrum būton þām þe geclænsode beoð 20
on heora mōde, ic clypige tō þē, Drihten, forþām þū eart
Fæder sōðfestnesse, and wīsdōmes, and sōþes lyfes, and þæs
hēhstan lyfes, and þāra hēhstan gesælpe, and þæs hēhstan

per quem omnia, quae per se non essent, tendunt esse. Deus qui ne id
quidem quod se invicem permit, perire permittis. Deus qui de nihilo
mundum istum creasti, quem omnium oculi sentiunt pulcherrimum.
Deus qui malum non facis, et facis esse ne pessimum fiat. Deus qui
paucis ad id quod vere est refugientibus ostendis malum nihil esse.

Deus per quem universitas etiam cum sinistra parte perfecta est.
Deus a quo dissonantia usque in extremum nulla est, cum deteriora
melioribus concinunt. Deus quem amat omne quod potest amare, sive
sciens, sive nesciens. Deus in quo sunt omnia, cui tamen universae
creaturae nec turpitudine turpis est, nec malitia nocet, nec error errat.
Deus qui nisi mundos verum scire noluisti. Deus pater veritatis, pater

¹ A letter erased between *e* and *a* in *geearnian*.—² *dridten*; *ge-*
wortest; *geweorðam*.—³ *weorðam*.—⁴ *geworðte*.—⁵ *wōrc*.—⁶ *getæcd*.—
⁷ *heo ne mæg*.—⁸ *þe þe lufað*.—⁹ *þam þam*.

goodes, and þara hēhstan beorhtnesse, and þæs angitlican lēohtes, ðū þe ært Feder þæs Suna þe ūs awehte, and gyt wrēhð, of þām slēpe ūre synna, and ūs mannað þæt wē tō þe becumen.

- 5 Ðe ic bydde, Drihten, þū þe æart sēo hēhsten sōðfæstnesse, and for þe hyt is sōð æall þætte sōð is. Ic þe bydde, Drihten, ðū þe æart se hēhstan wýsdōm, and þurh þe sint wýse æalle þā þe wýse sint. Ic þe bidde, Drihten, þū þe æart riht lif, and þurh þe lybbað æall þā þe lybbað. þū
10 eart sēo hēhste gesælð, and for þe sint gesēlige æalle þā þe gesēlige synt. þū æart þæt hēhste gōd ys and wlytyg. Ðū þe æart þæt andgitlice lēoht þurh þe man ongit. Ic þe bydde, Drihten, þū þe æalles middangeardes wealst; þū þe wē ne magon lichamlice ongytan nāþer nē mid ēagum,
15 nē mid swece, nē mid earum, nē mid smecce, nē mid hrine; and swā þeah swilce æ swylce wē habbað, and swylce þæawas swylce [wē] habbað, ealle þā þe gōd sint wē nāmon of þīnum [rice], and of þīnum rīce wē bysniað eall þæt wē gōdes dōð. Forþamþe ælc þara afealð þe þe
20 flygð, and ælc þara arīst þe tō þe gecyrð, and ælc þara āstynt þe on ðe gewunað; and sē swelt ðe ðe eallunga forlēt, sē acucað þe tō þe gecyrð, and sē lifað sōðlice,

sapientiae, pater verae summaeque vitae, pater beatitudinis, pater boni et pulchri, pater intelligibilis lucis, pater evigilationis atque illuminationis nostrae, pater pignoris quo admonemur redire ad te.

Te invoco, Deus veritas, in quo et a quo et per quem vera sunt quae vera sunt omnia. Deus sapientia, in quo et a quo et per quem sapiunt quae sapiunt omnia. Deus vera et summa vita, in quo et a quo et per quem vivunt quae vere summeque vivunt omnia. Deus beatitudo, in quo et a quo et per quem beata sunt quae beata sunt omnia. Deus bonum et pulchrum, in quo et a quo et per quem bona et pulchra sunt quae bona et pulchra sunt omnia. Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent quae intelligi-

⁶ hys. — ⁷ driten; wysdon. — ⁸ þe bidde þe. — ¹⁰ gesæld. — ¹¹ Evidently some corruption in MS.; the following emendation by Junius is good: Ðu æart þæt hehste god [and þurh þe is god eall þæt þe god] ys, etc.; cf. Latin. — ¹⁴ ongytam. — ¹⁵ swece earum ne mid earum. — ¹⁶ abbað. — ¹⁸ þīnum and of þīnum rice. — ¹⁹ asealð. — ²⁰ eal þara astynt. — ²¹ ge-wunat. — ²² forlēt; gecyrð þara 7 se lufað; cf. Latin.

þe on þe þurhwunað. Ne forlæt þe nān þe gewityg byt,
 nē þe nān ne secð būtan wýs, nē þe nān eallunga ne
 gemet būton geclānsod. Ðæt ys, þæt man forwirðe þæt
 man þe forlēte. Sē se þe lufað, sē þe sæcð; sē se þe
 fylið, sē þe hæfð. Ðīne trēowða, þe þū ūs sealdest, ūs 5
 āweccað of ðām slēpe ūre sinna. Ūre tōhopa ūs āhefð tō
 þe. Ūre lufu, þe ðū ūs sealdest, ūs gefæstnað tō þe. Þurh
 þe wē ofercumað ūre fēond, ægpær ge gästlice ge lichamlice.
 Þū þe æart forgyfendde, cum tō mē, and gemylsa mē; for-
 þāmpē þū mycela gyfa ūs sealdest, þæt ys, þæt wē nēfre 10
 æallunga ne forwurðap swā þæt wē nāhte weorðan.

Drihten, þū þe ūs manast þæt wē wacian, ðū ūs sealdeste
 gescēadwisnesse þæt wē magon tōsēcan and tōscēadan good
 and yfel, and fleon þat yfel. Þū þe ūs sealdest þæt geþyld,
 þæt wē ūs ne forþohton on nānum geswince nē on nānum 15
 ungelimpe. Nys þæt nān wundor, forþām þū swiðe wel
 rīcsast, and gedæst þæt wē ðe wel þeawiað. Ðū ūs wel
 lērdest þæt wē ongēatan þæt ūs wæs fremde and lēne þæt
 ðæt wē iuwedon þæt ūre āgen wēre, þæt ys, weoruldwela;
 and þū ūs æac lērdest þæt wē ongēatan þæt ðæt ys ūre 20
 āgen, þæt wē ieuwedon þæt ūs fremde wēre; þæt ys, þæt

biliter lucent omnia. Deus cuius regnum est totus mundus, quem sensus ignorat. Deus de cuius regno lex etiam in ista regna describitur. Deus a quo averti, cadere; in quem converti, resurgere; in quo manere, consistere est. Deus a quo exire, emori; in quem redire, reviviscere; in quo habitare, vivere est. Deus quem nemo amittit, nisi deceptus; quem nemo quaerit, nisi admonitus; quem nemo invenit, nisi purgatus. Deus quem relinquere, hoc est quod perire; quem attendere, hoc est quod amare; quem videre, hoc est quod habere. Deus cui nos fides excitat, spes erigit, charitas jungit. Deus per quem vincimus inimicum, te deprecor. Deus per quem accepimus ne omnino periremus.

Deus a quo admonemur ut vigilemus. Deus per quem a malis bona separamus. Deus per quem mala fugimus, et bona sequimur. Deus per quem non cedimus adversitatibus. Deus per quem bene servimus et bene dominamur. Deus per quem discimus aliena esse quae aliquando nostra, et nostra esse quae aliquando aliena putabamus. Deus per quem

² *nanne secð.*—⁶ *tōðpa.*—⁷ *Vre luuu.*—¹⁰ *mycela gyfta*, one or more letters being between *y* and *c*.—¹¹ *nacwte weorðam.*—¹³ *magon tōsēdan,*—¹⁴ *fleon þad.*—¹⁷ *ricstat ricsast.*

heofonrice ðæt wē þā forsāwon. Ðū þe ūs lærdest þæt wē nāwt unalyfdes dydon, and æac lærdest þæt wē ne unrōt-sodon þeah ūs ūre speda wanodon. Ðū þe ūs lærdest þæt wē underþieddan ūrne lȳcuman ūre mōde.

- 5 Ðū þe oferswiðdest ðonne deað, þe þū sylf arise, and æac dēst þæt ealle men arisað. Ðū þe ūs æalle gewurpugast tō þe, and ūs geclēnsast of æallum ūrum synnum, and ūs gerihtwisast, and ūre bēne gehyrest. Ðū þe ūs gedydest þīnes hyredes, and þū þe ūs lērst ealle rihtwysnesse, and
 10 ūs simle good lērst, and simle ūs good dēst, and ūs ne forlæst unryhtum hlāforde ðeowian, swā wē gēo dydon. Þū ūs clypast tō ūrum wege, and ūs gelēdest tō pære dura and ūs ðā untynst, and ūs sillest þonne hlaf eces lyfes and þone drinc of lyfes wylle. Ðū þe prēatast men for heora
 15 sinnum, and þū lērst þæt hy rihte dōmas dēman and rihtwysnesse dōn. Ðū ūs getrymedest and gyt trymest on ūrum geleafum, þæt ūs ne magon þā ungelyfædan amirran. Þū ūs sealdest and gyt silst þæt angyt, þæt wē ofercumað þone dwolan þara [þe lērað] manna sawla næbben nān edlean
 20 æfter þisse worulde heora gearnunge, swā gōdes swā yfeles, swæðer hī her dōð. Þū þe ūs alysdest of ðām þeowdōme

malorum escis atque illecebris non haeremus. Deus per quem non res minutae non minuunt. Deus per quem melius nostrum deteriori subiectum non est.

Deus per quem mors absorbetur in victoriam. Deus qui nos convertis. Deus qui nos eo quod non est exuis, et eo quod est induis. Deus qui nos exaudibiles facis. Deus qui nos munis. Deus qui nos in omnem veritatem inducis. Deus qui nobis omnia bona loqueris, nec insanos facis, nec a quoquam fieri sinis. Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiamus. Deus qui arguis saeculum de peccato, de iustitia, et de iudicio. Deus per quem nos non movent qui minime credunt. Deus per quem improbamur eorum errorem, qui animarum merita nulla esse apud te putant. Deus per quem non servimus infirmis

³ þ æac us ure speda wanodon. þ þe us lærdest. A syllable erased between lærdest and þæt.—⁶ þ we; ge þ wurpugast.—¹⁷ amirran.—²¹ wæðer, a letter, apparently an s, partially erased at the beginning of the word.

oðera gesceafta, ðu us simle gearwast æce lȳf, and us æac gyrwast tō þām æcan lȳfe.

Cum mē nū tō fultome, þū þe æart āna ēce and sōð Godþrimnesse—Fæder, and Suna, and se Hāliga Gast—buton ælcere tōdeleennesse oððe onhwærfednesse, and butan elcere 5 neode oððe unmihte, and butan deaðe. þū þe simle swā wunast on þere hēhstan beorhtnesse and on þere hēhstan gestæðþinesse, on þere hēhstan anmōdnesse and on þere hēhstan genyhte, forðam þe nānes gōdes nis wana, ac þū simle wunast swā ful ælces goodes on ēcnesse. þū eart 10 Feder, and Sunu, and se Hālgan Gast.

þe ðeowiað ealle ðā gesceaftas ðe þū gesceōpe; ðe ys ælc gōd sāwl underþæd; be þinre hese hēo hweorfð—seo heofene and ealla tungla heora rina behealdað; be þinre hese seo sunne bringð leohtne dæg, and se mōna leoht on nyht; 15 be þara anlicnesse þū āstȳrst and wildest æallum þis middangearde, swā þæt ealle gesceafta wrixliað swā dæg and nyht. Ðū recst þæt gear and rēdst þurh þæt gewrixle þara fēower tȳda, þæt ys, lencten and sumer and herfest and winter; þara wrixlað ælc wyð oððer and hwerfiað, swā 20 þat heora ægðer byð eft emne þat þæt hyt ær wæs, and þær þær hyt ær wes; and swā wrixlað eall tunglai and hwerfiað on þām ylcan wisan, and eft sē and ēa; on ðā ylcan wisan hweorfiað ealle gescæafta. Wrixliað sume þa

et egenis elementis. Deus qui nos purgas, et ad divina praeparas praemia adveni mihi propitius tu.

Quidquid a me dictum est, unus Deus tu, tu veni mihi in auxilium; una aeterna vera substantia, ubi nulla discrepantia, nulla confusio, nulla transitio, nulla indigentia, nulla mors. Ubi summa concordia, summa evidentia, summa plenitudo, summa vita. Ubi nihil deest, nihil redundat. Ubi qui gignit, et quem gignit unum est.

Deus cui serviunt omnia quae serviunt; cui obtemperat omnis bona anima. Cujus legibus rotantur poli, cursus suos sidera peragunt, sol exeret diem, luna temperat noctem: omnisque mundus per dies, vicissitudine lucis et noctis; per menses, incrementis decrementisque

⁴ *gōð þrimnesse fæder and suna 7 swanu 7.*—⁷ *beortnesse.*—⁹ *ge nyhte.*—¹³ *hese he.*—¹⁴ *eallungla.*—¹⁹ *lencten.*—²¹ *þ*, probably a scribal error for *þa*.

on oððer wyssan swā þat þā ylcan eft ne cumæð þær ðær
 h̄y ēr wēron, eallunga swā swā h̄y ēr wēron, ac cumæð
 oðre for h̄y, swā-swā lēaf on trēowum; and æpla, græs,
 and wyrtan, and trēowen foraldiað and forsēriað and
 5 cumæð oððer, grēnu wexað, and gearwað, and rīpað; for þat
 h̄y eft onginnað sēarian. And swā eall n̄ytenu and fugelas
 swelces ðe nū ys lang æall tō arīmanne. Gē furpum manna
 lichaman forealdiað, swā-swā oðre gescæaftas ealdiað; ac
 swā-swā h̄y ær wurðlicor lybbað þonne trēowu oðpe oðre
 10 n̄ytenu, swā h̄y ēac weorðfulicor arīsað on dōmes dæge,
 swā þæt nefre syððan þā lichaman ne geendiað nē ne
 forealdiað; and þeah se lichama ēr wēre gemolsnod, [ḡyt] wæs
 sēo s̄awl simle lybbende, siððan heo ærest gesceapen wes.

And æalle þā gesceaftas þe wē embe sprecað, þæt heo
 15 ūs þince ungephwære and ungestæðpie, h̄y habbað þeah sumne
 dæl gestæpinesse, forðam h̄y sint gebridlod mid ðam brīdle
 Godes beboda. Se God sealde fridōm manna s̄awlum, þæt
 h̄y mōston dōn swā good swā yfel, swæðer h̄y woldon; and
 gehēt good eadlēan ðam wel dōndum, and yfel þam yfel
 20 dōndum. Mid ðam Gode ys gegyered se æwilm ælces gōdes,
 and þanan ys gegyered and forlæten ælc good tō ūs þara
 þe wē habbað; sē ūs gescylt wið ællum yfellum. Nys nāht
 ofor hyne, ac æalle þing sint under hym, oððe mid hym,

lunaribus; per annos, veris, aestatis, autumnī et hiemis successionibus;
 per lustra, perfectione cursus solaris; per magnos orbes, recursu in ortus
 suos siderum, magnam rerum constantiam, quantum sensibilis materia
 patitur, temporum ordinibus replicationibusque custodit.

Deus cuius legibus in aevo stantibus, motus instabilis rerum mul-
 tabilium perturbatus esse non sinitur, frenisque circumeuntium saeculorum
 semper ad similitudinem stabilitatis revocatur: cuius legibus arbitrium
 animae liberum est, bonisque praemia et malis poenae, fixis per omnia
 bona, a quo coercentur a nobis omnia mala. Deus supra quem nihil,
 extra quem nihil, sine quo nihil est. Deus sub quo totum est, in quo

⁸ *ealdiað*.—¹¹ *syððam*.—¹² *lichaman*; *þ* wæs seo sawl; Junius reads
ḡyt for MS. *þ*.—¹³ *syððam*.—¹⁵ *ungehwære*; *þæt* sumne.—¹⁶ *gebridlod*.—
¹⁷ *bebodu*; *seawlum*.—¹⁸ *wæðer*, with a preceding *s* erased.—¹⁹ *gēhēc*.—
²⁰ *dedum*.—²² *habbat*.

oððe on hym. Hē geworhte man tō his anlicnesse, and æalc þāra manna þe hine silfne ongyt, hē ongyt þæt þis is eall sōð. To þām Gode ic clypie and cweðe:

Gehiere, gehyre mē, Drihten, forþām þū eart mīn God, and mīn Drihten, and mīn feder, and mīn sceapen, and mīn 5 gemetgyend, and mīn tōhopa, and mīn spēd, and mīn wyrðscipe, and mīn hūs, and mīn ēðel, and mīn hæle, and mīn lyf. Gehyre, gehyre mē, Drihten, ðīne þeawa. þe feawa ongytað.

þe āne ic lufge sōðlice ofer æalle oðre þing; þe ic 10 sēce, þe yc folgige, þe ic eom gearu tō þeowianne; under þīnum ānwealde ic wilne tō wunienne, forðām þū āna rīcsast. Ic þe bydde þæt ðū mē beþeode þæt þæt þū wille; ac gehæl mīne eagan and untyn, þæt ic mage gesēon þīne wundru, and ādrif fram mē dysig and ofer- 15 mæto, and sile mē wīsdōm þæt ic mage þe ongytan, and getæc mē pider ic mē beseon sceolde tō þe, þat ic þe þær gehāwian mæge; ðonne gelyfæ ic þæt ic dō lustlice þæt þæt ðū mē beþeodest.

Ic þe hālsie, ðū arfæsta, wel wilende, and wel wyr- 20 cende Drihten, þæt þū mē underfō, ðīnne flyman; forðām

totum est, cum quo totum est. Qui fecisti hominem ad imaginem et similitudinem tuam, quod qui se ipse novit agnoscit.

Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus, pater meus, causa mea, spes mea, res mea, honor meus, domus mea, patria mea, salus mea, lux mea, vita mea. Exaudi, exaudi, exaudi me more illo tuo paucis notissimo.

Jam te solum amo, te solum sequor, te solum quaero, tibi soli servire paratus sum, quia tu solus juste dominaris; tui juris esse cupio. Jube, quaeso, atque impera quidquid vis, sed sana et aperi aures meas, quibus voces tuas audiam. Sana et aperi oculos meos, quibus nutus tuos videam. Expelle a me insaniam, ut recognoscam te. Dic mihi qua attendam, ut aspiciam te, et omnia me spero quae jusseris esse facturum.

Recipe, oro, fugitivum tuum, Domine, clementissime pater: jamjam satis poenas dederim, satis inimicis tuis, quos sub pedibus habes, ser-

¹ ælc. — ⁶ tōðpa. — ⁷ edel hæle. — ⁸ þi ðīne. — ⁹ ongytat. — ¹¹ gearw. — ¹⁴ eahgan. — ¹⁵ seseon. — ¹⁷ það.

ic wes gēo þīn, and þā flēah ic fram þe tō deofle, and fulēode
 hys willan, and micel broc geðolede on hys þeowdōme. Ac
 gyf þe nū þincð swā-swā mē ðincð, genōh lange ic þolede
 þā wītu ðe ic nū hwīle þolode, and leng þeowede þīnum
 5 feondum ðonne ic sceolde þām ilcum ðe þū gehæfst.
 Genōh lange ic wæs on þām bysmore and on þære
 sceame, þe hy mē on gebrōhton; ac onfōh mē nū þīnne
 āgene þeawa, for ic eom fleonde fram hym. Hwæt! hy
 mē underfengon ær ðam ic scōc fram ðe tō hym. Ne āgyf
 10 mē næfre eft hym, nū ic þe gesōht hæbbe, ac untīn mē
 þīne dura, and tæc mē hū ic scile tōcuman. Nebbe
 ic þe nānwiht tō bringende būtan goodne willan, forðam ic
 silf nānwyht ælles næbbe, nē ic nānwiht betere nāt þone
 ic lufge þæt heofenlice and þā þæt gästlice ofer þis æorð-
 15 lice, swā ic æac dō, gōd Feder, forðam ic mē nānwiht betere
 nāt þonne þæt. Ac ic nāt hū ic sceal nū cuman tō ðe,
 būtan þū mē lere. Ac getæc hit mē, and gefultuma mē.
 Gef ðe þurh treowa findon þā ðe þe findon, sile mē þā
 treowa. Gyt gyf ðe þurh oðerne creft hwilcne findan þā
 20 ðe þe findan, forgyf mē þone creft. Gyf þe þurh wýsdōm
 findon þā ðe þe findon, forgyf mē þonne wýsdōm, and iæc
 on mē þone tōhopan þæs æcan lýfes, and þīne lufe geiec
 on me.

Ēalā! hū þīn gōdnes is tō wundrienne, forþām heo is

vierim, satis fuerim fallaciarum ludibrium. Accipe me ab istis fugientem
 famulum tuum, quia et isti me quando a te fugiebam acceperunt alienum.
 Ad te mihi redeundum esse sentio pateat mihi pulsanti janua tua; quo-
 modo ad te perveniatur doce me. Nihil aliud habeo quam voluntatem;
 nihil aliud scio nisi fluxa et caduca aprenenda esse; certa et aeterna
 requirenda. Hoc facio, Pater, quia hoc solum novi; sed unde ad te
 perveniatur ignoro. Tu mihi suggere, tu ostende, tu viaticum praebe.
 Si fide te inveniunt qui ad te refugiunt, fidem da; si virtute, virtutem;
 si scientia, scientiam. Auge in me fidem, auge spem, auge charitatem.

O admiranda et singularis bonitas tua! Ad te ambio, et quibus

⁵ *feodum*. — ⁶ *angene*. A *g* erased between the final *e* and *n*. —

⁹ *underfungon*; ða ic scōc. — ¹⁰ A letter erased between *i* and *n* in *untin*.

— ¹¹ *hu ys ic*. — ¹⁴ *æordlice*. — ¹⁷ In last *me* a letter erased. — ¹⁹ *purht*;

hwilcne. — ²² *tōðpan*. — ²⁴ *for þem heo us*.

ungelic æallum goodum. Ic wilnege cuman tō þe, and ðes æalles þe ic on ðam wege habban þearf ic wilnige tō þe, and þæs swiðost ðe ic būtan tō þe cuman ne meg. Gyf þū mē forlēst, þonne forweorðe ic; ac ic wāt þeah þæt þū mē nealt forlēten, būtan ic þe forlæte; nē ic æac nelle forlēte 5 þe, forðam þū æart þæt hehstæn good. Nis nān þara ðe þe rihte sehð, þæt hē þe ne finde. Ðe āna þe āriht secð, þe ðū onriht lērst þæt hy ðe secan, and heom getēcst hū hy secan scylon. Wel, lā gōd Feder, wel alyse mē of ðam gedwolan, þe ic on oð þisum dwealde and gyt on dwolige; and getæc 10 mē þone weg þe nān fēond on gemētæ, ær ic tō þe cume. Gyf ic nānwiht ofer þe ne lufige, ic þe hālsige þæt ic þe gemēte, and gyf ic æniges þinges ungemetlice and unrihtlice wilnige, gefrēo mē þæs. Gedō mē þæs wyrðne þæt ic þe mōte geseon.

15

Ðū se aldsta Feder and þū wīsesta, ic þe befæste mýnne lȳcuman, þat þū hine gehealde hāne. Ic nāt þeah hwes ic þer bydde, hweðer ic bydde nyttes þe unnittes mē sylfum, oððe þām frēondum þe ic lufige and mē lufað; nē þæt nāt hū lange ðū hyne wille hēalne gehealdan. Forþi ic hine 20 befeste ðe and bebeode, forðam þū bet wāst þonne ic wite hwæs ic ðerf. Forðam ic þe bydde þæt þū mē simle lere þā hwile þe ic on þisum lȳcuman and þisse weorulde sīe, and fultuma mē þæt ic simle þone ræd ārædige ðe þe līcwyrðe sī, and mē for þām lȳfum best and rihtwyrðost sī. And 25

rebus ad te ambiatur a te rursum peto. Tu enim si deseris, peritur: sed non deseris, quia tu es summum bonum, quod nemo recte quaesivit et minime invenit. Omnis autem recte quaesivit, quem tu recte quaerere fecisti. Fac me, Pater, quaerere te, vindica me ab errore; quaerenti te mihi nihil aliud pro te occurat. Si nihil aliud desidero quam te, inveniam te jam quaeso, Pater. Si autem est in me superflui alicujus appetitiō, tu ipse me munda, et fac idoneum ad videndum te.

Caeterum de salute hujus mortalis corporis mei, quamdiu nescio quid mihi ex eo utile sit, vel eis quos diligo, tibi illud committo, Pater sapientissime atque optime, et pro eo quod ad tempus admonueris deprecabor: tantum oro excellentissimam clementiam tuam, ut me penitus

³ þæs 7 swiðost. — ⁴ forwurh þe ic. — ⁷ bæð. — ⁸ getestc. — ¹⁸ unrihtlice. — ¹⁴ wyrðne. — ¹⁹ frēðdum. — ²⁰ wil. — ²⁴ līcworðe. — ²⁵ bām.

nū gýt ofer æall ððre þing ic þe geornlicost bydde þæt þu
 mē ealunga tō þe gecyrran, and ne læt mē nānwiht ofer-
 winnan on þis wege, þat ic ne mage cuman tō þe; and ge-
 clænsa mē ðā hwile ðe ic on þisse worulde sī, and gedō
 5 mē unmōdigne. Sile mē oferhýda. Dō mē gesceadwísne and
 rihtwísne and foreþancfulne and fulfremdne; and, God, gedō
 mē lufiende and onfundne þīnes wísdomes; and gedō mē
 wyrðne þæt ic sī wyniende in þīnum eadegan rīce. Sī hit swā.

Nu ic habbe gedōn swā þu mē lērdest; nū ic mē gebæd
 10 swā-swā þu mē lērdest. þā answarode me mīn gescead-
 wísnes and cwæð:

[G.] Ic gesēo þæt þu þe gebæde; ac seige nū hwæs
 þu earnodest, oððe hwæt þu habban woldest.

A. Ic woldo ongytan eall and witan hwæt ic nū sang.
 15 G. Gadera þonne of ðām eallum þe þu ðær embe
 sunge þæt þæt þe þince þæt þe mæst nēod sý, and mæst
 perf tō witande, and befōh hyt þonne mid feawum wordum,
 and sege hit mē.

A. Ic þe secge sōna: God ic wolde ongytan, and mīne
 20 āgene sāule ic wold witan.

G. Woldest þu āwiht mā witan?

A. Fela mē lyste witan ðes þe ic nāt. Nē lyst mē
 þeah nānes þinges swiðor tō witanne þonne þises.

ad te convertas, nihilque mihi repugnare facias tendenti ad te, jubeasque
 me dum hoc ipsum corpus ago atque porto, purum, magnanimum, justum,
 prudentenque esse, perfectumque amatorem perceptoremque sapientiae
 tuae, et dignum habitatione, atque habutorem beatissimi regni tui.
 Amen, amen.

Ecce oravi Deum.

R. Quid ergo scire vis?

A. Haec ipsa omnia quae oravi.

R. Breviter ea collige.

A. Deum et animam scire cupio.

R. Nihilne plus?

A. Nihil omnino.

¹ georlicost. — ² læd. — ³ ofer eda; gesceawisne. — ⁴ þancfulne. —
⁵ eadegam. — ¹¹ cwæð. — ¹² habban mote. — ¹³ þurht þeah nanes.

G. Spura panne æfter, and sæc þæt þū æcsast, and sege mē ærest hwæt þū cūðlicost wite, and cwæð þonne tō mē: 'Genōh cūð mē byð God and mīn sǣwel, gyf hī mē beoð swā cūðe swā þis þing.'

A. Nāt ic nān ðing mē swā cūð swā ic wolde þat 5 mē God wēre.

G. Hwæt magon wē his þonne dōn, gyf þū nāst þæt gemet? þū sceoldest witan hwenne þe genōh þūhte, and gyf ðu ēfre tō ðām becume þæt þū þonne ofer þæt ne eodest, ac sōhtest æalles hwæt, þe lēs þū ānes hwæt wynnodest 10 ofer gemet.

A. Ic wōt hwet þū woldest; ic þe sceolde tæcan be sumere bīsene; ac ic ne mæge, forðamþe ic nāt nānwiht Godes gelices, þæt ic mæge cwæðan tō þe: 'Ðus geara ic wolde cunnan God swā ic þis þing can.' 15

G. Ic wondrie þīn, hwī þū secge þæt þū Gode nāwiht gelices nyte, and furpan gyt nāst hwilc hē ys.

A. Gyf ic wiht him gelices wiste, ic wolde þat lufian swiðe swiðlice. Nū ic þonne nāt nānwiht him gelices, nū ne lufge ic nānwiht būton hine and mīne āgene sǣule; and 20 ic nāt þeah hwilc ðāra āðer ys.

G. þū cwest þæt þū ne lufæ nānwyht būtan God and

R. Ergo incipe quaerere. Sed prius explica quomodo tibi si demonstretur Deus, possis dicere: Sat est.

A. Nescio quomodo mihi demonstrari debeat, ut dicam: Sat est; non enim credo me scire aliquid sic, quomodo scire Deum desidero.

R. Quid ergo agimus? Nonne censes prius tibi esse sciendum, quomodo tibi Deum scire satis sit, quo cum perveneris non amplius quaeras?

A. Censeo quidem; sed quo pacto fieri possit, non video. Quid enim Deo simile unquam intellexi, ut possim dicere: Quomodo hoc intelligo, sic volo intelligere Deum?

R. Qui nondum Deum nosti, unde nosti nihil te nosse Deo simile?

A. Quia si aliquid Deo simile scirem, sine dubio id amarem; nunc autem nihil aliud amo quam Deum et animam, quorum neutrum scio.

R. Non igitur amas amicos tuos?

² cwæt. — ³ bydde. — ⁵ ðin; það. — ¹⁰ hwæt woldest wynnodest. — ¹⁵ good. — ¹⁶ hic wondrie. — ¹⁸ það. — ²¹ hwil.

þīne sǣwle; gyf ðonne þæt swā is, ne þū ðonne nānne oðerne frēond ne lufast?

A. Hwī gyf ic sǣwle lufige, hū ne lufige ic mīnne frēond? Hū ne hæfð hē sǣwle?

5 G. Gyf þū þīnne frēond forðī lufast þe hē sǣwle hæfð, hwī ne lufast þū þonne ælc þing þe sǣwle hæfð? Hwī ne lufast þū mȳs and flæa?

A. Ic hī ne lufige, forðipe hī sint flēsclicu nȳtenu, nes men.

10 G. Hū ne habbað þīne frēond eac līcuman swā-swā nȳtenu?

A. Ne lufige ic hī nā forðī, ac forðampe hī men sint and habbað gescēadwīsnese on hera mōde, þæt ic lufige ge furðum on þeawum. Þā þe ic hatige, ðā ic hatige forþipe
15 hī þæt gōð þære gescēadwīsnese wendað on yfel; forðam mē ys ēgðer þāra alyfad, ge þæt good tō lufianne ge þæt yfel tō hātianne. Forðam ic lufige ælcne mīnra frēonda, sume lāsse, sume swyðor; and ælcne þāra ðe ic mā lufige þonne oðerne, ic hine lufige swā mycele mā þonne ðone
20 oðerne swā ic ongyte þæt hē betran willan hæfð þonne se oðer, and his gescēadwīsnese nyttran willan tō dōnne.

G. Genōh wel ðū hyt ongitst, and genōh rihte. Ac gyf þe nū hwā sǣdæ þæt hē mæhte þe gelæran hū þū myhtast

A. Quo pacto eos possum, amans animam, non amare?

R. Hoc modo ergo et pulices et cimices amas?

A. Animam me amare dixi, non animalia.

R. Aut homines non sunt amici tui, aut eos non amas: omnis enim homo est animal, et animalia te non amare dixisti.

A. Et homines sunt, et eos amo, non eo quod animalia, sed eo quod homines sunt; id est, ex eo quod rationales animas habent, quas amo etiam in latronibus. Licet enim mihi in quovis amare rationem, cum illum jure oderim qui male utitur eo quod amo. Itaque tanto magis amo amicos meos, quanto magis bene utuntur anima rationali, vel certe quantum desiderant ea bene uti.

R. Accipio istud: sed tamen si quis tibi diceret, Faciam te sic

⁶ *hy hwī.* — ¹⁰ *habbat.* — ¹² *gesceawīsnese.* — ¹³ *gesceawīsnese.* — ¹⁴ *me hys.* — ¹⁷ *ælcne.* — ¹⁹ *An l* erased between *y* and *c* in *mycele.* — ²¹ *gesceawīsnese.* — ²³ *gelæram; myhtas.*

ongytan God swā sweotole þæt hē wēre þē swā cūð swā þē nū ys Alippius, þīn cniht, hweðer ðe þonne on ðam genōh þūhte, oððe hū swiðe woldest ðū him þæs þancian?

A. Þanc ic wolde secgan, nē cwæde ic þeah nā ðe raðor 'genōh'.

5

G. For hwī?

A. Alippius mē is cūðre þonne God, and ne can ic hine þeah swā georne swā ic wolde.

G. Lōca nū þæt þū ofergemet ne wilnige, nū ðū hī tōgædere metest. Woldest [þū] cunnan God swā-swā 10 Alippius?

A. Nese; nē dō ic hī nā ðe raðor gelice, þeah ic hī tōgædere nemne. Ac ic secge þat man wōt oft mære be þām hēalican ðonne be þām hēanlican. Ic wōt nū be ðam mōnan, hū hē tōmorgen ferð and oððere niht; ac þæt 15 is earhlicere, ic nāt hwæt ic tō morgen ætan sceal.

G. Wōst þū þonne gýt genōh be Gode, gyf hē þē byð cūð swā þē is nū þes mōnan færeld—on hwilcum tungle hē nū is, oððe on hwilce hē ðanon gēð?

A. Nese; ic wolde þat hē mē wēre cūðre ðonne mōnnan 20 [ðe] ic gesēo þurh mīne ēaga. Ac mē is uncūð, þæt hine wille

Deum nosse, quomodo nosti Alypium; nonne gratias ageres, et diceris, Satis est?

A. Agerem quidem gratias, sed satis esse non dicerem.

R. Cur, quaeso?

A. Quia Deum ne sic quidem novi quomodo Alypium, et tamen Alypium non satis novi.

R. Vide ergo ne impudenter velis satis Deum nosse, qui Alypium non satis nosti.

A. Non sequitur. Nam in comparatione siderum, quid est mea coena vilis? et tamen cras quid sim coenaturus ignoro; quo autem signo luna futura sit, non impudenter me scire profiteor.

R. Ergo vel ita Deum nosse tibi satis est, ut nosti quo cras signo luna cursura sit?

A. Non est satis: nam hoc sensibus approbo. Ignoro autem utrum

² *hys.*—⁴ *is wolde.*—⁹ Possibly *luca*; *ofergemeð.*—¹⁰ *to geaderemest.*—¹³ *það.*—¹⁶ *hīs eirlicere*; *hweð.*—²⁰ *það.*—²¹ *þeað.*

God for sumum dieglum þingum, þe wē nyton, on oððere wīsan
wændan; ðonne bēo ic āmyrred þæs þe ic nū wēne þæt ic
be him wite. Ac ic wolde witan swā be Gode on mīnre
gescēadwīsnesse and on mīnum ingeþance, þæt mē nān þing
5 gemyrran ne mahte, nē on nānum twēonunga gebringan.

G. Gelyfst þū þæs þæt ic þe mæge dōn gewisran be
Gode þonne þū nū eart be ðām mōnan?

A. Gēa; ic hys gelife, ac mē wære lēofre þæt ic hyt
wiste, forðām we gelyfað eall þæt ðæt [we] witon, and we
10 nyton fæla þæs þe we lyfað.

G. Mē þincð nū þæt þū ne trūwie þām uttram gewitte,
nāðer nē þām ēagum, nē þām ēarum, nē þām stencce, nē
ðām swece, nē ðām hrīnunge, ðat þū ðurh ðāra ænig swā
sweotole ongytan mæge þæt þæt þū woldest, būton þū hyt
15 on þīnum ingeþance ongytæ þurh ðīn gescēadwīsnesse.

A. þæt is sōð; nē trūwige ic him nā.

G. Hwæðer woldest þū ðonne þīnne cniht þe wet er
æmbe sprēcon cunnan, þe mid ðām uttram gewitum, þe mid
þām inran?

20 A. Ic hine can nū swā ic hine of ðām ūtram gewitum
cunnan mæge; ac ic wilnode þæt ic cūðe hys ingeþance of

vel Deus vel aliqua naturae occulta causa subito lunae ordinem cur-
sumque commutat: quod si acciderit, totum illud quod praesumpseram,
falsum erit.

R. Et credis hoc fieri posse?

A. Non credo. Sed ego quid sciam quaero, non quid credam.
Omne autem quod scimus, recte fortasse etiam credere dicimur; at non
omne quod credimus, etiam scire.

R. Respuis igitur in hac causa omne testimonium sensuum?

A. Prorsus respuo.

R. Quid? illum familiarem tuum quem te adhuc ignorare dixisti,
sensu vis nosse, an intellectu?

A. Sensu quidem quod in eo novi, si tamen sensu aliquid noscitur,
et vile est, et satis est: illum vero partem qua mihi amicus est, id est
ipsum animum, intellectu assequi cupio.

² beo him.—⁴ gesceawisnesse.—⁵ matre.—⁶ gewisram.—¹² hyrinunge;
ðað.—¹⁵ gesceawisnesse.—¹⁶ truwig.—¹⁷ hæðer.—¹⁸ mið ðam uttram.

mīnum ingeþance; ðonne wiste ic hwilce trēowða hē hæfde wið mē.

G. Mæg man ealles witan būton þām mid þām ingeþance?

A. Ne þincð mē þæt ic swā hyt witan mæge swā-swā ic wolde.

5

G. Ne canst ðonne [ðū] þinne cniht?

A. Hū mæge ic hyne cunnan, and nāt hweðer ic mē silfne can? Hyt is gecwæden on þære æ þæt man sceole lufian hys nēhstan swā-swā hyne sylfne. Hū wōt ic hys ðonne hū ic hine lufian scyle; gyf ic nāt hweðer ic mē sylfe 10 lufige? Nē [ic] nāt hū hē mē lufað; ic wōt ðæt hym is þæt ylce be mē.

G. Tō hwi tæst þū tō mē tō þām uttram andgytte, gyf ðū mid þām inran woldest God ongytan, swilce þū hyne woldest geseon līchamlice, swā-swā þū ēr sædest þæt þū 15 ðone mōnan geseawe? Nāt ic hū hyt þū mē þī þār tæce, nē mæg ic hyt nān uttram angyttum gætēcan. Ac sege mē hweðer þe genōh þince þæt þæt þū swā God ongytæ swā Plato and Plotinus hine ongæaton?

A. Ne dæar ic þæt secgan, ðæt mē on ðām genōh 20 þince, forðām ic nāt hweðer him genōh þūhte on ðām þe

R. Potestne aliter nosci?

A. Nullo modo.

R. Amicum igitur tuum et vehementer familiarem, audes tibi dicere esse ignotum?

A. Quidni audeam? Illam enim legem amicitiae justissimam esse arbitror, qua praescribitur ut sicut non minus, ita nec plus quisque amicum quam seipsum diligat. Itaque cum memetipsum ignorem, qua potest a me affici contumelia, quem mihi esse dixero ignotum, cum praesertim, ut credo, ne ipse quidem se noverit?

R. Si ergo ista quae scire vis, ex eo sunt genere quae intellectus assequitur, cum dicerem impudenter te velle Deum scire, cum Alypium nescias, non de buisti mihi coenam tuam et lunam proferre pro simili, si haec ut dixisti, ad sensum pertinent. Sed quid ad nos? Nunc illud responde: si ea quae de Deo dixerunt Plato et Plotinus vera sunt, satisne tibi est ita Deum scire, ut illi sciebant?

A. Non continuo, si ea quae dixerunt, vera sunt, etiam scisse

⁶ ne ðonne ne canst ðonne þinne cniht.—⁷ hys hyne.—⁸ silfene.—¹⁰ lufia.—¹⁶ nyt.—¹⁷ gætēcam.—¹⁹ platinus.

hy þær wiston. Ic nāt þeah hym þūhte þæt hym beþorften
 þæt hī his mære wiston, and swā-swā mē ēr þūhton. Ðā
 ic mē gebæd, mē þūhte þæt ic swā fulice ne understōde
 þæt þæt ic bæd swā-swā ic wolde. Ac ic ne mæhte þeah
 5 forberan þæt ic æmbe ne specce, swā-swā mē þūhte þæt ic
 ðorfte and swā-swā ic wende þæt hit wære.

G. Mē pincō nū þæt þe pince þæt þæt sī ðōer þæt
 man wite, ðōer þæt man sōðlicost wendō.

A. Gēa, swā mē pincō; forðām ic wolde nū þæt þū
 10 mē reahtest hwæt þer bēo twēh þēræ, oððe hwet man ge-
 wiss wiste.

G. Wōst þū þæt þū leorneodest þone creft þe wē hātað
 'geometrica'? On þām creft þū leornodest on anum þōðere
 oðþe on æpple oððe on æge atēfred, þat þū meahtest be
 15 þære tēfrunge ongytan þises rōðores ymbehwift and þara
 tungla færeld. Wōst ðū nū þæt þū leornedest on þām ylcan
 crefte be anre līnan þæs awriten anlang middes þæs þoperes?
 Wōst þū nū þat þe man þær on tēhte þara twelf tungla
 stēde and þara sunne færeld?

20 A. Gēa; genōh geare ic wōt hwæt sēo line tæcnað.

G. Ne ondrædest ðū ðe nū Achademicos, ðā uðwitan,
 ðe sædon þæt næfre nānwiht gewisses nære būton twæonunga,
 nū þū segst þæt ðe þæs nānwiht ne tweonige?

A. Nā; ne ondræde ic hī mē nāwit swiðe, forðām hī
 25 sædon þæt næfre nān wīs man nære. Forði mē ne sceamað

illos ea necesse est. Nam multi copiose dicunt quae nesciunt, ut ego
 ipse omnia quae oravi, me dixi scire cupere, quod non cuperem si jam
 scirem: num igitur eo minus illa dicere potui? Dixi enim non quae
 intellectu comprehendi, sed quae undecumque collecta memoriae mandavi,
 et quibus accommodavi quantam potui fidem: scire autem aliud est.

R. Dic, quaeso, scisne saltem in geometrica disciplina quid sit linea?

A. Istud plane scio.

R. Nec in ista professione vereris Academicos?

A. Non omnino. Illi enim sapientem errare noluerunt; ego autem

⁶ dorte. — ¹⁰ hwæð þer. — ¹² leorneodes. — ¹³ onn anum. — ¹⁴ það; beo.
 — ¹⁵ rōðores. — ¹⁶ ylcam. — ¹⁷ awritan. — ²¹ ac hapemicos; a letter erased
 between ac and h. — ²³ nan with.

nānwit þeah ic nære, forðī ic wōt þæt ic gýt wīs ne eom;
ac gyf ic æfre swā wīs worðe swā hī sint, þonne wille ic
syðþan dōn swā-swā hī lærað, oð þæt ic wille seggan þæt
ic wite būton getwēon, þæt þæt mē þincð þæt ic wite.

G. Ne wiðcweðe ic þām nānwiht þæt þū swā dō; ac 5
ic wolde witan, nū þū segst þæt þū ymbe þā linan wite þe
on þām þoðere þe atæfred wæs, þe þū on leornedost ymbe
þises rōdore hwyrt, hweðer þū eac wite ymbe þone þoðer,
þe seō lȳne on āwriten is.

A. Gēa; ægðer þāra ic wōt. Ne mæg nān man þæs 10
gedwælian.

G. Hweðer geleornodest þū, þe myd þām eāgum, þe mid
þām ingeþance?

A. Mid ægðrum ic hyt geleornode: ærest myd ðām
eāgum and syðþan myd þām ingeþance. Ðā eāgan mē gebrohton 15
on þām angytte; ac siðþan ic hyt þā ongyten hæfde, þā
forlæt ic þā þe scēawunga mid þām eāgum and þōhte, forðī
mē þūhte þæt ic his mæahte micle mære gepencan ðonne
ic his mahte gesēon, siððan þā eāgan hyt ætfæstnodon
mīnum ingeþance. Swā-swā scyp brincð man ofer sæ; 20
syððan hē þonne tō lande cymð, þonne forlæt hē þæt scyp
standan, forþām him þincð syððan þæt hē mæge æð būtan
faran þonne mid. Eaðre mē þincð þeah myd scēðþe on
drīgum lande tō farande, þonne mē þynce mid ðām eāgum

sapiens non sum. Itaque adhuc non vereor earum rerum quas novi,
scientiam profiteri. Quod si, ut cupio, pervenero ad sapientiam, faciam
quod illa monuerit.

R. Nihil renuo: sed, ut quaerere coeperam, ita ut lineam nosti,
nostī etiam pilam quam sphaeram nominant?

A. Novi.

R. Æque utrumque nosti, an aliud alio magis aut minus?

A. Æque prorsus. Nam in utroque nihil fallor.

R. Quid haec, sensibusne percepisti, an intellectu?

A. Imo sensus in hoc negotio quasi navim sum expertus. Nam
cum ipsi me ad locum quo tendebam pervexerint, ubi eos dimisi, et
jam velut in solo positus coepi cogitatione ista volvere, diu mihi vestigia
titubarunt. Quare citius mihi videtur in terra posse navigari, quam

⁵ *don.* — ¹⁵ *myð*; *gebrodton.* — ¹⁷ *ic þa ic þe* etc. — ¹⁸ *is mæate.*

būtan þara gescēadwīnesse ænigne creft tō geleornianne, þeah eagan þær tō hwīlum fultmian scylen.

G. For ðam pingum is ðearf þæt þū rihte hāwie mid mōdes ægum tō Gode swā rihte swā-swā scipes ancer-
 5 streng byð aþenæd on gerihte fram þam scype tō þam ancre, and gefastna þā eagan þīnes mōdes on Gode swā se ancer byð gefastnod on ðære eorðan. þeah þæt scyp si ūte on ðære sæ on þam yðum, hyt byð gesund [and] untōslegen gyf se streng aþolað, forðam hys byd se oðer ende fast on
 10 þære eorðan and se oðer on ðam scype.

A. Hwæt is þæt þæt þū hētst mōdes eagan?

G. Gescēadwīnesse tō æacan oðrum creftum.

A. Hwæt sint þā oðre creftas?

G. Wýsdōm and eadmēto and wærscype and gemetgung
 15 [and] rihtwīnes and mildheortnes [and] gescēadwīsnis [and] gestaþpines and welwilnes [and] clēnnes and forheafðnes. Myd þisum ancrum þū scealt gefastnian ðone streng on Gode, þæt ðæt scyp healdan sceal þīnes mōdes.

A. Drihten God, mē gedō eall swā-swā þū mē lærst.
 20 Ic wolde gyf ic mahte, ac ic ne mæg ongytan hū ic þā

geometricam sensibus percipi, quamvis primo discentes aliquantum adjuvare videantur.

R. Ergo istarum rerum disciplinam, si qua tibi est, non dubitas vocari scientiam?

A. Non, si Stoici sinant, qui scientiam tribuunt nulli, nisi sapienti. Perceptionem sane istorum me habere non nego, quam estiam stultitiae concedunt: sed nec istos quidquam pertimesco. Prorsus haec quae interrogasti scientia teneo: perge modo; videam quorsum ista quaeris.

R. Ne propera, otiosi sumus. Intentus tantum accipe, ne quid temere concedas. Gaudentem te studeo reddere de rebus quibus nullum casum pertimescas, et quasi parvum negotium sit, praecipitare jubes?

A. Ita Deus faxit, ut dicis. Itaque arbitrio tuo rogato, et objurgato gravius, si quidquam tale posthac.

R. Ergo lineam in duas lineas per longum scindi, manifestum tibi est nullo modo posse?

¹ buta þara gescēawīnesse ægne. — ² eagam. — ³ byð gefastnod. —
⁴ yðum. — ¹¹ hest. — ¹⁵ mildheornes gescēadwīsnis gestaþpines.

ancras begytan mage, oððe hū ic hī āfastnian mage būton þū hyt mē swætolocor getēce.

G. Ic þe myhte getēcen, ac ic þe scolde ērest ācsian, hū manige þū forlēten hæbbe þisse worlde lusta for Gode? Syððan þū ðonne mē þæt āsæd heafst, þonne mæg ic þe 5 secgan būtan ælcum twēon þæt þū heafst swā feola ðara ancra begyte swā þū heafst þāra lusta on wurlde forlæten.

A. Hū mæg ic forlæten þæt ðæt ic wōt and can and of cyldehāde tōgewonod eom, and lufian þæt ðet mē uncūð is būton gē be gesegenum? Ic wēne þeah gyf mē wēre 10 swā cūð þæt ðet þū mē ymbe sagest swā mē is þæt ðæt ic hær gesēoh, þæt ic lufede þæt and forsawe ðis.

G. Ic wundrige hwī [þū] swā spece. Gepenc nū gyf ðines hlāfordes ærendgewrit and hys insegel tō ðe cymð, hwæðer þū mæge cweðan þæt ðū hine be ðam ongytan 15 ne mægæ, nē hys willan þær on gecnāwan ne mæge? Gyf þū ðonne cwyst þæt þū hys willan ðer on gecnāwan mage, cweð þonne hweðer þe rihtra pince, þe þū hys willan folgie, þe þū folgie þam welan þe he ðe er forgeaf tō eacan hys frēondscype? 20

A. Manifestum.

R. Quid, transversim?

A. Quid, nisi infinite secari posse?

R. Quid, sphaeram ex una qualibet parte a medio, ne duos quidem pares cirulos habere posse pariter lucet?

A. Pariter omnino.

R. Quid linea et sphaera? unumne aliquid tibi videntur esse, an quidquam inter se differunt?

A. Quis non videat differre plurimum?

R. At si aequae illud atque hoc nosti, et tamen inter se, ut fateris, plurimum differunt, est ergo differentium rerum scientia indifferens?

A. Quis enim negavit?

R. Tu paulo ante. Nam cum te rogassem quomodo velis Deum nosse, ut possis dicere, Satis est; respondisti te ideo nequire hoc explicare, quia nihil haberes perceptum, similiter atque Deum cupis percipere, nihil enim te scire Deo simile. Quid ergo nunc? linea vel sphaera similes sunt?

¹ *amcras*.—² The letters *st* erased after *scolde*.—¹³ A *c* erased before *c* in *spece*.—¹⁹ *welan*.

A. Sam ic wylle, sam ic nelle, ic sceal secgan nīde riht, būton ic læogan willæ. Gyf ic ðonne læoga, þonne wōt God þat. Forðī ic ne dear nān oððer secgan būtan sōð, þæs ðe ic gecnāwan can. Mē þincð betere þæt ic forlēte
 5 þā gyfe and folgyge þām gyfan ðe mē ēgðer ys stiward, ge ðæs welan ge ēac hys frēondscypes, būton [ic] ēgðer habban magæ. Ic wolde þeah ēgþer habban, gyf ic myhte ge ðone welan ge ēac hys willan folgyan.

G. Ful rihte þū mē hæfst geandwyrð, ac ic þē wolde
 10 æcsian hweðer þū wēne þæt þū mæge habban eall þæt ðet þū nū hæfst būtan þīnes hlāfordes frēondscypes.

A. Ne wēne ic þæt ænig man sī swā dysig þat [hē] þæs wēne.

G. Genōh rihte ðū hyt understentst, ac ic wolde witan
 15 hweðer þē þūhte be þām þe þū hæfst, hweðer hyt wēre þe læne, þe æce.

A. Ne wēnde ic næfre þæt hyt æce wēre.

G. Hwæt wēnst þū be Gode and be þām ancrum þe wyt ær sprēcon, hweðer hī sīon ðe þisum gelīce ðe æce?

20 A. Hwā is swā wōd þæt hē dyrre cweðan þæt God ne sī æce?

A. Quis hoc dixerit?

R. Sed ergo quaesiveram, non quid tale scires, sed quid scires sic, quomodo Deum scire desideras. Sic enim nosti lineam ut nosti sphaeram, cum se non sic habeat linea ut se habet sphaera. Quamobrem responde utrum tibi satis sit sic Deum nosse, ut pilam illam geometricam nosti; hoc est, ita de Deo nihil, ut de illa, dubitare.

A. Quaeso te, quamvis vehementer urgeas atque convincas, non audeo tamen dicere ita me velle Deum scire, ut haec scio. Non solum enim res, sed ipsa etiam scientia mihi videtur esse dissimilis. Primo, quia nec linea et pila tantum inter se differunt, ut tamen eorum cognitionem una disciplina non contineat: nullus autem geometres Deum se docere professus est. Deinde, si Dei et istarum rerum scientia par esset, tantum gauderem quod ista novi, quantum me Deo cognito gavisurum esse praesumo. Nunc autem permultum haec in illius comparatione

* *pað.* — * *ðas*; *freonscypes.* — † *myhtte.* — ‡ *willan.* — § *rihtte.* —
 12 *dysig pað.* — 15 *hweðer þe.* — 17 *hys.* — 20 *cneðan.* — 21 *sē.*

G. Gyf hē ðonne æce is, hwī ne lufast ðū þane æcan hlāford swiðor þonne ðone lænan? Hwat! ðū wāst þæt se æca þe nāht fram ne gewyt, būton þū fram hym gewite; and þū scealt nīde fram ðam oðrum sam þū wille, sam þū nelle; oððe ðū scealt hine forlætan oððer hē þe. Ic gehyre 5 þeah þæt þū hine lufast swiðe swilice, and eac ondredest and wel dēst; swiðe rihte and swiðe gerisenlice þū dēst. Ac ic wundrige hwī þū ðone oðerne mycle mǣ ne lufige, þe ðe egðer gyfð, ge ðæs worldhlāfordes frēondscype ge his āgene, and æce lyf after þise worulde. Hlāford is incer 10 beigra wealdend, ge ðīn ge þæs hlāfordes þe ðū ðær swā ungemetlice lufast.

A. Ic þe andette þæt ic hine wolde lufan ofer ealle oððre þing, gyf ic hine ongytan cūðe and gecnāwan swā-swā ic wolde. Ac ic hys mæg swiðe litel ongytan oððe 15 nāwiht, and þeah þām timum þe ic hys āgyrne, and mē ænig onbrerdnes cym be ðam æcan lyfe, þonne ne lufige ic nānwiht þisses andweardan lyfes ofer þæt, nē furðum þām gelice.

G. Hweðer þū nū wilnige þæt þū hine geseo and 20 swytōle ongyte?

A. Nys mē nān willan ofer þæne.

G. Heald þonne hys bebodu.

[A.] Hwilce bebodu?

G. Þā ic þe ær sēde.

25

A. Mē þincað þā swiðe hefige and swiðe manifealde.

G. Mē ne þincð nānwiht hefig ðes þe man lufað.

contemno, ut nonnunquam videatur mihi si illum intellexero, et modo illo quo videri potest videro, haec omnia de mea notitia esse peritura: siquidem nunc prae illius amore jam vix mihi veniunt in mentem.

R. Esto plus te ac multo plus quam de istis Deo cognitio gavisurum, rerum tamen non intellectus dissimilitudine; nisi forte alio visu terram, alio serenum coelum intueris, cum tamen multo plus illius quam hujus aspectus te permulceat. Oculi autem si non falluntur, credo te interrogatum utrum tibi tam certum sit terram te videre quam coelum,

¹ *gyt.* — ² *ondrest.* — ³ *ðas.* — ¹⁴ *þincg.* — ²³ *he lād.*

A. Nē pincð mē nān geswinc hefig, gyf ic gesēo and habbe þæt ðæt ic æfter swince. Ac se twēonung wyrcað þā hefnesse.

G. Genōh wel þū fēhst on þā spece, and genōh rihte
5 þū hyt understentst. Ac ic þe meg secgan þæt ic eom sēo
gescēadwisnes ðīnes mōdes, þe ðe wiðsprecð, and ic eom
sēo racu ðe mē onhagað ðe tō gerihtreccenne, þæt þū ge-
syhst myd þīnes mōdes eagan God swā sweotole swā þū
nū gesyhst myd ðæs līcuman eagan ðā sunnan.

10 A. God Ælmihtig þe forgylde. Mē is swiðe mycel
þanc þæt þū mē gehatst þat þū swā swotole hit mē getēcan
wille. Uncūð þeah ic wære, ðonan cume [ic] tō þæt ic
hine mæge sweotolor gesēon, gyf ic hine ērest gesēo swā-
swā ic nū þā sunnan gesēo. Ic ne gesēo þeah ðā sunnan
15 swā swotolo swā ic hī gesēon wolde. Ic wōt ful lýtle ðe
gearor hwilc sēo sunne is, þeah ic hyre elcæ dæge onlōcige.
Mē þuhte þeah good þæt ic myhte God swā swotole gesēon.

G. þenc nū swiðe geornlice tō ðam þe ic þe ær sæde.

tam tibi certum esse respondere debere, quamvis non tam terrae quam
coeli pulchritudine atque splendore laeteris.

A. Movet me, fateor, haec similitudo, adducorque ut assentiar
quantum in suo genere a coelo terram, tantum ab intelligibili Dei
majestate spectamina illa disciplinarum vera et certa differre.

R. Bene moveris. Promittit enim ratio quae tecum loquitur, ita
se demonstraturam Deum tuae menti, ut oculis sol demonstratur. Nam
mentis quasi sui sunt oculi sensus animae; disciplinarum autem quaeque
certissima talia sunt, qualia illa quae sole illustrantur, ut videri possint
veluti terra est atque terrena omnia: Deus autem est ipse qui illustrat.
Ego autem ratio ita sum in mentibus, ut in oculis est aspectus. Non
enim hoc est habere oculos quod aspicere; aut item hoc est aspicere
quod videre. Ergo animae tribus quibusdam rebus opus est ut oculos
habeat quibus jam bene uti possit, ut aspiciat, ut videat. Oculi sani
mens est ab omni labe corporis pura, id est, a cupiditatibus rerum
mortalium jam remota atque purgata: quod ei nihil aliud praestat quam
fides primo. Quod enim adhuc ei demonstrari non potest vitiis inquinatae

¹ hefigi.—⁴ First c in *specce* partially erased.—⁶ *gescēadwisnes*.—
¹¹ *pað þu*; *hic*.—¹² *þeht ic wære ðonum*.—¹⁴ *geseon*; *þeht*.—¹⁵ *wod*;
possibly *fol* instead of *ful*.—¹⁶ *þeah*.—¹⁷ *þeah*; *myhte*.—¹⁸ *geornlice*.

A. Ic wille swā ic geornost mæge.

G. Wite þæt ærest gewiss þæt ðæt mōd byð þære sawle ēaga, and þæt þū scealt ēac witan, þæt oðer byð þæt man gesēo þæt ðæt [hē] æfter hāwode; feorðe byt þæt þæt hē þer gesēon wolde. Forðam ælc man, ðara þe 5 æagan heft, ærest hāwað þæs ðe hē gesēon wolde oð ðone first þe hē hyt gehāwað. Þonne hē hyt þonne gehāwad heaft, ðonne gesyhð hē hit. Ac þū scealt witan ðæt ic, þe nū wiðsprece, eom gesceadwīsnēs, and ic eom ælcum manniscum mōde on þam stale þe seo hāwung byð þam 10 ēagum. Ælces līcuman æagan behōfað prēora þinga on hym silfum tō habbæne, feorðe byt þæt hit secð, and tō hym geteon wolde: an is þæt ðū hefst and bricst and lufast þæt ðæt þū ær tōhopedest.

A. Eāla! hweðer ic æfre cume tō ðam ðe ic tōhopie, 15 oððe þæt æfre tō mē cumæ þæt ic wilnie.

G. Dō nū þa lufe ðriddan tō ēacan þam geleāfan and þam tōhopan; forðam nānre sawle ēagan ne beoð full hāle,

atque aegrotanti, quia videre nequit nisi sana, si non credat aliter se non esse visuram, non dat operam suae sanitati. Sed quid, si credat quidem ita se rem habere ut dicitur, atque ita se, si videre potuerit, esse visuram, sanari se tamen posse desperet: nonne se prorsus abjicit atque contemnit, nec praeceptis medici obtemperat?

A. Omnino ita est, praesertim quia ea praecepta necesse est ut morbus dura sentiat.

R. Ergo fidei spes adjicienda est.

A. Ita credo.

R. Quid, si et credat ita se habere omnia, et se speret posse sanari, ipsam tamen quae promittitur lucem non amet, non desideret, suisque tenebris, quae jam consuetudine jucundae sunt, se arbitretur debere interim esse contentam; nonne medicum illum nihilominus respuit?

A. Prorsus ita est.

R. Ergo tertia charitas necessaria est.

A. Nihil omnino tam necessarium.

R. Sine tribus istis igitur anima nulla sanatur, ut possit Deum suum videre, id est intelligere. Cum ergo sanos habuerit oculos, quid restat?

* sawle æge; heac; byð þam.—⁷ hyð gegehawað; þonne eh.—⁸ ic eom gesceadwīsnēs.—¹² forðe.—¹⁴ toopedest.

ge hyre God myd tō gescēonne, būton pisum prīom. Sēo gesyhd þonne is angyt.

[A.] Gyf heo ðonne hāl eagan hæft, þæt is, hāl angyt, hwæs byð hyre ðonne wana, oððe hwæs þearf heo ðonne
5 māran?

G. þære sāule hāwung is gescēadwīnes and smēaung. Ac manige sāwle hāwiað mid ðām, and þeah ne gesēoð þæt þæt hī wilniað, forðamþe hī næbbað ful hāle eagan. Ac sē ðe God gesēon wille, hē scel habban his mōdes eagan
10 hāle; þæt is, ðæt hē hebbe festne gelēafan and rihte tōhopan and fulle lufe. Gyf hē ðonne þā ealle hefð, ðonne hæfð hē geselig lif and æce. Sēo gesyhd þe wē God myd gesēon scylon is angyt. þæt angyt byð betwēona twām þingum: betwēona þām ðe þær ongyt and þām þær ongitan byð,
15 and byð on eġþrum fæst swā-swā lufu byð betwēona þām lufiende and þām ðe hē þær lufað. On eġþrum heo byð fæst swā wē er sprēcon be ðām ancer-strengne, þæt ðe oðer ende wære fæst on þām scype, oðer on þām lande.

A. Gyf hyt ðonne æft æfre gewyrð þæt ic God gesēon

A. Ut aspiciat.

R. Aspectus animae, ratio est: est quia non sequitur ut omnis qui aspicit videat, aspectus rectus atque perfectus, id est quem visio sequitur, virtus vocatur; est enim virtus vel recta vel perfecta ratio. Sed et ipse aspectus quamvis jam sanos oculos convertere in lucem non potest, nisi tria illa permaneant: fides, qua credat ita se rem habere, ad quam convertendus aspectus est, ut visa faciat beatum; spes qua cum bene aspexerit, se visurum esse praesumat; charitas, qua videre perfruique desideret. Jam aspectum sequitur ipsa visio Dei, qui est finis aspectus; non quod jam non sit, sed quod nihil amplius habeat quo se intendat: et haec est vere perfecta virtus, ratio perveniens ad finem suum, quam beata vita consequitur. Ipsa autem visio, intellectus est ille qui in anima est, qui conficitur ex intelligente et eo quod intelligitur: ut in oculis videre quod dicitur, ex ipso sensu constat atque sensibili, quorum detracto quolibet, videri nihil potest.

Ergo cum animae Deum videre, hoc est Deum intelligere contigerit, videamus utrum adhuc ei tria illa sint necessaria. Fides quare sit

* *byd.* — * *gescadwīnes.* — * *is.* — ¹¹ *ealle hef.* — ¹² *byd; þingum.* —

¹³ Before last on a syllable erased; *þan lande.*

mæge swā-swā þū mē nū tēhtest þæt ic his hāwian sceolde hweðer ic ðurfe þāra þrēora þinga ealra þe þū ær embe sprece, ðet is, gelēafa and tōhopa and lufu?

G. Hwile ðearf byð ðonne þæs gelēafan, þonne man gesyht þæt ðæt hē er gelyfde, and eft wāt þæt hē er 5 tōhopede? Ac sēo lufa ne byð næfre gewanod, ac byð swiðe miclum geēced þonne þæt andgyt byð gefastnod on Gode; nē þære lufu næfre ne byð nān ende: *omni consummatione uidi finem latum mandatum tuum nimis*; þæt is, ælces worulde þinges ic gesēo ende, ac þinra beboda ic ne 10 gesēo næfre ende. Þæt is sēo lufe embe þæt hē witegode. Ac þeah seo sāule sī fulfremed and fulclæne, þā hwile þe hēo on þām licuman byð, hēo ne mæg God gesēon swā-swā hēo wilnað for þæs licuman hefenesse and gedrēfednesse, būton mid miclum geswince þurh gelēafan and tōhopan and 15 þurh lufe. Ðæt sint þā prēo anceras, þe þæt scyp ðæs mōdes healdað on gemang ðām brogan þara yða. Þæt mōð þeah hæfð micle frōfre on ðām þe hit gelyfð and geare wōt þæt þā ungelimp and þā ungesælpa þisse wurlde ne bēoð æce. Swā-swā scypes [hlāford], þonne þæt scyp unge- 20

necessaria, cum jam videat? Spec nihilominus, quia jam tenet. Charitati vero non solum nihil detrahatur, sed addetur etiam plurimum. Nam et illam singularem veramque pulchritudinem cum viderit, plus amabit; et nisi ingenti amore oculum infixerit, nec ab aspiciendo uspiam declinaverit, manere in illa beatissima visione non poterit. Sed dum in hoc corpore est anima, etiamsi plenissime videat, hoc est intelligat Deum; tamen, quia etiam corporis sensus utuntur opere proprio, si nihil quidem valent ad fallendum, non tamen nihil ad non ambigendum, potest adhuc dici fides ea qua his resistitur, et illud potius verum esse creditur. Item quia in ista, quanquam Deo intellecto anima jam beata sit; tamen, quia multas molestias corporis sustinet, sperandum est ei post mortem omnia ista incommoda non futura. Ergo nec spes, dum in hac est vita, animam deserit. Sed cum post hanc vitam tota se in Deum collegerit, charitas restat qua ibi teneatur. Nam neque dicenda est fidem habere quod illa sint vera, quando nulla falsorum interpellatione sollicitatur; neque quidquam sperandum ei restat, cum totum

² geleafan. — ⁵ efð wað. — ⁷ gefasnod. — ¹¹ geseðn. — ¹³ byt. — ¹⁵ mið.
— ²⁰ scypes ho feut.

tæslīcost on ancre rīt and sēo sǣ hrēohost byð, ðonne wōt
 hē gewiss smelte wedere tōwæard. Ðrēo þīng sint nēod-
 behæfe ðām ēagan ēlcere sǣwle: an is þæt [hēo] hāl sīen;
 oððer, þæt hēo hāwien ðes þe hēo gesēon wolden; þridde,
 5 þæt hī magen gesēon þæt þæt hī gehāwian. Tō þām prīm
 is Godes fultumes ðerf, forðām man nāper ne ðā gōd nē
 nāne dōn ne mæge, būton hys fultume. Forðām hē is simle
 tō biddanne þæt hē simle bēo fultumiunde; forðām hyt is
 ðæt þæt hē ūs onbrirde and on þæt tihte þæt wē ærest
 10 wel willen, and syððan myd ūs wyrce þæt þæt hē wile oð
 ðane first ðe wē hyt fulfremmen myd hym, and hūru hē
 myd ūs [wyrce] swā-swā myd sumum gewældnum tōlum
 swā-swā hyt awriten is, þæt ælcum wel wyrceendum God
 myd bēo mydwyrhta. Wē witon ðæt nān man mæg nāwyht
 15 goodes wyrcean būton hym God myd wyrce; and þeah ne
 scal nān man bēo ydel þæt hē hwæthwugu ne onginne be
 ðām myhtum þe hym God gife.

A. Rihne weg þū mē tæcst. Nū ic wōt hwæt ic dōn
 sceal; ac ic nāt hwæðer ic mæg ðe ne mæg.

20 G. Nē scealt þū þe forðencan þæt þū ful raðe ne
 mæge becuman tō þām ðe ðe þū wilnast. Hwā mæg æfre
 ænigne creft on lytlum firste geliornnian, oððe lēasan oððe
 mǣran, þe þæne creft scyle? Ðe is creft ealra crefta, þæt
 is, þæt man spurige æfter Gode and hys hāwie and hine
 25 gesēo.

A. Wel þū mē lǣrst; ac ic gemun hwæt þū mē ær
 gehēte, and swiðe gefagen anbīdie þāra gehāta; þæt wes,

secura possideat. Tria igitur ad animam pertinent, ut sana sit, ut
 aspiciat, ut videat. Alia vero tria, fides, spes et charitas, primo illorum
 trium et secundo semper sunt necessaria: tertio vero in hac vita, omnia:
 post hanc vitam, sola charitas.

Nunc accipe, quantum praesens tempus exposcit, ex illa similitudine
 sensibilibum etiam de Deo aliquid nunc me docente. Intelligibilis nempe
 Deus est, intelligibilia etiam illa disciplinarum spectamina; tamen
 plurimum differunt. Nam et terra visibilis, et lux; sed terra, nisi luce

² *þinc.* — ⁷ *smile.* — ⁸ *smile.* — ⁹ *dæd.* — ¹² *gewealnum.* — ¹³ *hys.* —

¹⁴ *ð nam mân.* — ¹⁵ A letter erased after *þeah.* — ¹⁶ *nam mân.* — ¹⁷ *mythtum.*

²⁰ *þeað.* — ²¹ *beocuman.* — ²² A letter erased between *l* and *i* in *geliornnian.*

þæt þū mē behete þæt þū mē woldest getēcan þæt ic mihte
God gesēon myd mýnes mōdes æagan swā sweotele swā ic
nū gesēo þā sunnan myd mīnes līchaman ægan.

G. Wel þū mē mynegast; ic ðe gelæste þæt ic þe
gehēt. Geþence nū þæt þū myhtst gesēon myd þīnes lycuman 5
æagan prēo þing on ðære sunnan: ān is þæt hēo is; oðer,
þæt hēo scýnð; ðridde, þæt hēo feala þinga onlyht myd
hyre scīnian. Ealle þā ðing þe beorhte bēoð, þonne sēo
sunne hym on scýnð, hī lyhtað ongēan, ēlc be his mæðe.
Ac þā þe ungewlitige bēoð, ðā ne lyhtað nāwiht ongēan 10
þā sunnan, þeah hēo hym on scīne. Ac sēo sunne scýnð
þeah on hī, and þeah hwā ongēan lōchige, hē ne mæg hī
eallunga gesēon swylce swylt hēo is. Eall þis þū myht
geþencan be Gode and ēac micle mære. Hē is sēo hēa
sunne. Hē byt simle scýnunde of hys āgnum lēohte ægðer 15
ge ðā sunnan þe wē myd līcumlicum æagum gesēoð, ge
æalle gescafta, ge gāstlica ge eorðlicra. Forðī mē pincð
swiðe dysi man þe wilnat þæt hine eallunga ongytan swelcne
swilc hē is, þā hwile þe wē on þysse worlde bēoð. Hwæt!
ic wēne þæt nān man ne sī tō þām dysig, þæt [hē] forðī 20
unrōtsige þeah hē ne mage þās sunnan þe wē līchamlicum
ēagum onlōciað eallunga gesēon and ongytan swilce swilce
hēo is; ac ælc fagnað þæs þe læste hē ongytan mæg be
hys andgytes mæðe. Wel sē dēð þe wilnað þā ēcan sunnan
and Ælmyhtian tō ongytænne; ac hē dēð swiðe disilice, 25
gyf he wilnað þæt hē hī ealunga ongyte þā hwile þe hē
in þisse worlde byð.

illustrata, videri non potest. Ergo et illa quae in disciplinis traduntur,
quae quisquis intelligit, verissima esse nulla dubitatione concedit, cre-
dendum est ea non posse intelligi, nisi ab alio quasi suo sole illustrentur.
Ergo quomodo in hoc sole tria quaedam licet animadvertere; quod est,
quod fulget, quod illuminat: ita in illo secretissimo Deo quem vis
intelligere, tria quaedam sunt; quod est, quod intelligitur, et quod
caetera facit intelligi. Haec duo, id est, teipsum et Deum, ut intelligas,
docere te audeo. Sed responde quomodo haec acceperis; ut probabilia,
an ut vera?

¹ *me woldest me.*—⁸ *sciman.*—¹⁰ *ungewlitige.*—¹⁵ *smile.*—¹⁸ *swlcene.*
—²¹ *unrōtsige.*

A. Swiðe wundorlice and swiðe sōðlice ðū lērst, and swiðe wel þū mē hæfst ārētnē and on gōdum tōhopan gebrohtne. Ac ic bidde gyt þæs þe þū mē ær gehēte.

G. Twā ðing ic þē gehēt þæt ic þē wolde gelēstan and getēcan; þæt is, þæt þū ongyte God and þē silfne. Ac ic wolde witan hū þū þæt ongytan woldest, hweðer þe þū woldest unāfanddes gelēafan, ðe āfandud witan.

A. Ic hyt wolde witan āfandud, forðām ic his nāt naht gefæstlice.

10 G. Nis þæt nān wundor. Ic hyt ne rehte gyt þē on þā wisan þe þū hyt mihtest āfandod witan; forðām þer is gyt hwethwigu þæs þū ær witan scalt, þæt is, ærest hweðer wit hāle sien.

A. Þæt þū scealt witan hweðer þū ænigne hēle ongyte, 15 āwðer oððe on mē, oððe on þē, oððe on unc bām. Ðe gedafenað tō lērenne and mē tō hlistenne, and mē dafenað tō andsweorianne þes ðe ic ongyte be mýnes andgytes mæðe, gyf ic hys āwiht ongyte; gyf [ic] ðonne nāwiht ne ongyte, þonne sceal ic bēo þæs geðafa and lētan hyt tō þīnum dōme.

20 G. Wilnast þū māran tō witanne ðonne be Gode and be þē silfum?

A. Ic þē andette þæt ic nū ne wilnigie nānes ðingges swiðor; ac ic ne dēr þæt gehāten þæt mē nānre wihte æalles ne læste būton þæs; forðām mē is swiðe gehēme,

A. Plane ut probabilia; et in spem, quod fatendum est, maiorem surrexi: nam praeter illa duo de linea et pila, nihil abs te dictum est quod me scire audeam dicere.

R. Non est mirandum: non enim quidquam est adhuc ita expositum, ut abs te sit flagitanda perceptio. Sed quid moramur? Aggredienda est via: videamus tamen, quod praecedat omnia, utrum sani simus.

A. Hoc tu videris, si vel in te, vel in me aliquantum aspicere potes: ego quaerenti, si quid sentio, respondebo.

R. Amasne aliquid praeter tui Deique scientiam?

A. Possem respondere, nihil me amare amplius, pro eo sensu qui mihi nunc est; sed tutius respondeo nescire me. Nam saepe mihi usu

⁴ *gehec.* — ⁸ *nað.* — ¹⁴ *hweðer hwæðer.* — ¹⁵ *gedafenað to lērenne.* — ¹⁸ *nawh.* — ²⁰ *heo.* — ²² *sillum.*

þeah mē hwæt cume tō mōde, þæs þe mē þonne ðincð þæt mē nān þing ne mage þæs amærran, þæt ic hyt ne firðrige and fremme. Þonne cymð oðer ðing þe mē þincð rihtlicre and rædlicre, ðonne forlēt ic þæt þæt ic ær genōh hæfde; and forðam hwilum mē gebyrað, þæt byð hwæthwugu swā 5 fæste on mōde, þæt ic þence þæt ic næfre be mē cwucum alētan ne scile. Þonne cymð mē þeah sum gedrēfnesse, þæt mē ābysgað tō ðam þæt ic hyt nāwðer nē forlætan ne mæg, nē fulfremmian ne mæg, þeah ic nān betre gepencan ne mæge. Ac þrēo þing mē habbað swiðost gedrēfed: ān 10 is, þæt ic mē ondrēde þæt ic mē scyle gedælan wið mīne frēond, ða ðe ic swiðost lufige, oððe hī wið mē, oððe for life oððe for dēaðe; oðer þing is, þæt ic ondrēde untrumnesse, ægðer ge cūðe ge uncūðe; ðridde is, þæt ic ondrēde dēað. 15

G. Ic gehīre nū hwæt þū swiðost lufæst æfter ðinum agenum gewitte and æfter Gode: þæt is ērest, ðinra frēonda lyf, and þīne agene hēle, and þīn agen lyf. Ðara fif þinga þū ondrēdest þæt þū scyle sum forlēosan, forðam þū hī lufast ealle swiðe swiðlice. Gyf þū hī ne lufadæst, þonne ne 20 ondrēde ðū nā þat þū hī forlure.

A. Ic eom gefafa þæs þe þū mē segst.

G. Forðam mē ðincð þæt ic ðe geseo swiðe unrōtne

venit ut cum alia nulla re me crederem commoveri, veniret tamen aliquid in mentem, quod me multo aliter atque praesumpseram pungeret. Item saepe, quamvis in cogitationem res aliqua incidens non me pervellerit, revera tamen veniens perturbavit plus quam putabam: sed modo videor mihi tribus tantum rebus posse commoveri: metu amissionis eorum quos diligo, metu doloris, metu mortis.

R. Amas ergo et vitam tecum charissimorum tuorum, et bonam valetudinem tuam, et vitam tuam ipsam in hoc corpore: neque enim aliter amissionem horum metueres.

A. Fateor, ita est.

R. Modo ergo, quod non omnes tecum sunt amici tui, et quod

¹ ðincg. — ² þing rihtlicre. — ³ nawaðer. — ¹¹ wiht. — ¹² his gehire. — ¹⁷ geagenum. — ¹⁸ hagene. — ¹⁹ ondræst; a syllable erased between sum and forleosan. — ²⁰ elle. — ²² me ðingð.

and swiðe gedrefene on þinum mōde, forðam þū nafst swilce hæle swilce þū hæfdest; ne þine frēond myd ðe næfst æalle þe swā gemōde and swā þwære swā-swā þū woldest. Ne ðincð me æac nān wundor þeah þū sī unrōt forðam.

5 A. Rihte ðū hyt ongytst, ne mæg ic þæs ætsacan.

G. Gyf þonne æfre gebyrð þæt þū þe ful hālne and ful trumne ongytst, and hæafst æalle þine frēond myd þe, ægðer ge on mōde ge on lichaman, and on ðam ilcan worce and on ðam ylcan willum ðe ðe best lyst dōn, hweðer
10 þū ðonne wille beon awiht bliðe?

A. Gēa, lā gēa; gyf hyt nū færenga gewurde, nyste ic nāhwær eorðan hū ic ongynnan wolde.

G. Hū ne hæfst þū ðonne geot ælce gedrefednesse, ægðer ge mōdes ge lichaman,—nū þū þa twā hæfst,—þæt
15 is, ungemetlicum unrōtnesse? Wære þū for inwordlice dysig, ða þū wilnodest þæt þū scoldest myd swilcum æagum þa heah sunnan and æce geseon?

A. Nū þū hæfst me myd æalle ofercumme, þæt ic nāwðer eorðan nāt hwilcne dæl hæle ic hæbbe, ne hwilcne
20 dæl unhæle.

G. Nys þæt nān wondor. Næfð nān man tō þæs hāl eagan þæt hē æni hwile mage lōcigan ongēan þæs sunnan,

tua valetudo minus integra est, facit animo nonnullam aegritudinem: nam et id esse consequens video.

A. Recte vides; negare non possum.

R. Quid, si te repente sano esse corpore sentias et probes, tecumque omnes quos diligis concorditer, liberali otio frui videas, nonne aliquantum tibi etiam laetitia gestiendum est?

A. Vere aliquantum; imo, si haec praesertim, ut dicis, repente provenerint, quando me capiam; quando id genus gaudii vel dissimulare permittar?

R. Omnibus igitur adhuc morbis animi et perturbationibus agitaris. Quatenam ergo talium oculorum impudentia est, velle illum solem videre?

A. Ita conclusisti quasi prorsus non sentiam quantum sanitas mea promoverit, aut quid pestium recesserit, quantumque restiterit. Fac ne istud concedere.

R. Nonne vides hos corporis oculos etiam sanos, luce solis istius

⁷ myð.—⁹ ylcam willam.—¹² nawar.—¹⁷ æac geseon.

þe wē hær geseoð, and hūru þæs ðe læs gyf heo hefð unhæle. Ac þā, þe unhæle æagan hæbbað, magon beon ied on þistrum þonne on leohte. Mē þincð þeah þæt þe ðince þæt þū habbe hāl æagan. Ðū gepencst ða hæle þara æagan ðinre sawle, ac þū ne geðencst þæt mycle leoht þæt þū 5 wilnast tō gesēonne. Ne gebelg þū þe wið mē, þeah ic þe frāsige and ðīn fandige, forðam ic sceal þæt nēde dōn. Mē ðincð þæt þū ne ongyte þe silfne.

A. Ne gebelge ic mē nāwiht wið þe, ac fagnige þæs þū cwyst, forþi ic wōt þæt þū sēcst mīne ðearfe. 10

G. Hwæðer þū nū ēniges welan wilnige?

A. Gefirn ic hyt hohgode þæt ic hine sceolde forseon. Ic hæbbe nū xxxiii wintra, and ic hæfde āne lēs þonne xx, þā ic ērest hyt gehogede þæt ic hine ealles tō swiðe ne lufige. Þeah mē genōh cume, ne fagnige ic hys nā ful 15 swiðe, nē hys ful ungemetlice ne brūce, nē æac māran getilige tō haldænne, þonne ic gemetlice bi beon mage, and þā men on gehabban and gehealdan þe ic forðian sceal; and þæt þæt þær ofer byð ic hohgie swā ændebyrdlice gedēlan swā ic ændebyrdlicost mæg. 20

G. Wilnast þū ēniges wæorðscipes?

A. Ic þe andette þæt ic þat wilnode oð mē nū aðrēað swiðe nīwan.

saepe reperi et averti, atque ad illa sua obscura confugere? Tu autem quid promoveris cogitas, quid velis videre non cogitas: et tamen tecum hoc ipsum discutiam, quid profecisse nos putas. Divitias nullas cupis?

A. Hoc quidem non nunc primum. Nam cum triginta tres annos agam, quatuordecim fere anni sunt ex quo ista cupere destiti, nec aliud quidquam in his, si quo casu offerrentur, praeter necessarium victum liberalemque usum cogitavi. Prorsus mihi unus Ciceronis liber facillime persuasit, nullo modo appetendas esse divitias, sed si provenerint, sapientissime atque cautissime administrandas.

B. Quid honores?

A. Fateor, eos modo, ac pene his diebus cupere destiti.

¹ ær.—⁴ hāl æagan habbað.—⁵ ge geðencst.—⁶ wit.—¹¹ egniges.—¹⁸ lēs þene.—¹⁹ scel.—²⁰ ændebyrdlicost.—²¹ egniges wæorðscipes.—²² það.

G. Ne lyste þe fægeres wifes, and sceamfestes, and wel gelæredes, and goodra þeawa, and [ðæt] seo þīnum willum wel unþeod [sī], and hæbbe swīde micle spēde, and þe on nānum þingum ne ābysige, ne ðe ne unæmtige tō ðīnum wyllan?

5 A. Ne herast þū hī nā tō swīde þæt ic hyre a ðe mā wilnige? Forðam mē ne þincð nāwiht wyrse þām ðe God þeawian wile þonne wyf tō hæbbene, þæh hwā cwæde þæt hyt sī betere tō habbenne for bearna gestrēone. Ic cwæde þeah þæt hyt sī preostum betere næbbe ðonne habbe. Forðī
10 ic hohggode þæt ic scolde nān habban, forðī ic wolde beon þī frēora Gode tō þawianne.

G. Ic gehyre nū þæt þū ne tiohhast nān wīf tō hæbbenne; ac ic wolde witan hwæðer ðe þū gýt ænig lufe oððe lust sī ænigre wemnesse.

15 A. Hwī ācsast þū mā æfter ðām? Ne lyst mē nū þæs; ac gýt hyt mē æfre on lust becymð, ic hyt ondrēde swā þære nædran. Hys mē lyst swā læng swā læs, and

R. Quid uxor? Nonne te delectat interdum pulchra, pudica, morigera, litterata, vel quae abs te facile possit erudiri, afferens etiam dotis tantum, quoniam contemnis divitias, quantum eam prorsus nihilo faciat onerosam otio tuo, praesertim si speres certusque sis nihil ex ea te molestiae esse passurum?

A. Quantumlibet velis eam pingere atque cumulare bonis omnibus, nihil mihi tam fugiendum quam concubitus esse decrevi: nihil esse sentio quod magis ex arce dejiciat animum virilem, quam blandimenta feminea, corporumque ille contactus, sine quo uxor haberi non potest. Itaque, si ad officium pertinet sapientis (quod nondum comperi) dare operam liberis, quisquis rei hujus tantum gratia concumbit, mirandus mihi videri potest, at vero imitandus nullo modo: nam tentare hoc periculosius est, quam posse felicius. Quamobrem, satis, credo, juste atque utiliter pro libertate animae meae mihi imperavi non cupere, non quaerere, non ducere uxorem.

R. Non ego nunc quaero quid decreveris, sed utrum adhuc lucteris, an vero jam ipsam libidinem viceris. Agitur enim de sanitate oculorum tuorum.

A. Prorsus nihil hujusmodi quaero, nihil desidero; etiam cum horrore atque aspersione talia recordor. Quid vis amplius? Et hoc

² *goodra*; *willum and*.—³ *unþeod*, possibly for *underþeod*; *micle*.

—⁴ *þincgum*; three letters erased after *n* in *unæmtige*.—¹³ *ægnig*.—

¹⁴ *ænigne hwemnesse*.—¹⁶ *hondrede*.—¹⁷ *nædrum*.

simle swā ic mā wilnige þæt leoht tō geseonne swā me læs lest þara wīsan.

G. Hū be mete? hū swiðe lyst ðe þæs?

A. Ne lyst me nawiht ðara metta þe ic forhātan habbe, ac me lyst ðara þe ic getiohhod habbe tō ætanne, ðonne ic hī geseo. Hwæt wille ic mā cwæðan āðer oððe be mete, oððe be drince, oððe be baðe, oððe be welan, oððe be wyrð-scype, [oððe] be ænigum worldlusta? Ne wilnige ic heora nānes nāwyt mycle mā ðonne ic nēde sceol habban tō mynes līchaman hēle and strengðe gehealdan mage. Ic beþearf 10 þeah micle maren tō ðara manna þearfa ðe ic bewitan sceal, þæs æac wilnige and nēde sceal.

G. On rihton þū æart. Ac ic wolde witan hwæðer sī þīn ealde gýtsung and sēo gemæhð eallunga of ðinum mōde astyfcod and wyrtwalod, þæt hēo gýt grōwan [ne] myht. 15

A. Be hwi cwist ðū þæt?

G. Ic cwæðe be ðam þingum þe ðū me ær seðest þat

mihi bonum in dies crescit: nam quanto augetur spes videndae illius qua vehementur aestuo pulchritudinis, tanto ad illam totus amor voluptasque convertitur.

R. Quid ciborum jucunditas? quantae tibi curae est?

A. Ea quae statui non edere, nihil me commovent. Iis autem quae non amputavi, delectari me praesentibus fateor, ita tamen ut sine ulla permotione animi vel visa vel gustata subtrahantur. Cum autem non adsunt prorsus, non audet haec appetitio se inscrere ad impedimentum cogitationibus meis. Sed omnino sive de cibo et potu, sive de balneis, caeteraque corporis voluptate nihil interrogas: tantum habere appeto, quantum in valetudinis opem conferri potest.

R. Multum profecisti: ea tamen quae restant ad videndam illam lucem, plurimum impediunt. Sed molior aliquid quod mihi videtur facile ostendi; aut nihil edomandum nobis remanere, aut nihil nos omnino profecisse, omniumque illorum quae resecta credimus tabem manere. Nam quaero abs te, si tibi persuadeatur aliter cum multis charissimis tuis te in studio sapientiae non posse vivere, nisi ampla res aliqua familiaris necessitates vestras sustinere possit; nonne desiderabis divitias et optabis?

A. Assentior.

R. Quid, si etiam illud appareat, et multis te persuasurum esse

¹ smile. — ⁶ geseon. — ⁸ ænignum. — ¹⁰ beþearfr. — ¹⁵ astyfcod were. —
¹⁷ hic cwæðe; þa.

- þū gestyohhod hæafde tō forlētanne, and for nānum þingum eft tō gecyrran nolde: þæt is, ofermetta wela, and ofermytta wyrðscipe, and ungemetlice rīclīc and sēftlic lȳf; and þȳ nū æcsige ic þē hweðer þū, aðer oððe for heora lufum, oððe
 5 for eniges þinges lufum, hym eft tōgeenan wille. Ic gehērde ær þæt þū sēdest þæt þū þīne frēond lufodest, æfter Gode and æfter þīnum āgnum gewitte, ofer æalle oððre þing. Nū [ic] wolde witan hweðer þū for heora lufum woldest ðas þing eft underfōn.
- 10 A. Æall ic hyt wille eft underfōn for heora lufum,

sapientiam, si tibi honore auctoritas creverit, eosque ipsos familiares tuos non posse cupiditatibus suis modum imponere, seque totos convertere ad quaerendum Deum, nisi et ipsi fuerint honorati, idque nisi per tuos honores dignitatemque fieri non posse? nonne ista etiam desideranda erunt, et ut proveniant magnopere instandum.

A. Ita est ut dicis.

B. Jam de uxore nihil disputo; fortasse enim non potest, et ducatur, existere talis necessitas: quanquam, si ejus amplo patrimonio certum sit sustentari posse omnes quos tecum in uno loco vivere otiose cupis, ipsa etiam concorditer id sinente, praesertim si generis nobilitate tanta polleat, ut honores illos quos esse necesarios jam dedesti, per eam facile adipisci possis, nescio utrum pertineat ad officium tuum ista contemnere.

A. Quando ego istud sperare audeam?

B. Ita istud dicis, quasi ego nunc requiram quid speres. Non quaero quid negatum non delectet, sed qui delectet oblatum. Aliud est enim exhausta pestis, aliud consopita. Ad hoc enim valet quod a quibusdam doctis viris dictum est, ita omnes stultos insanos esse, ut male olere omne coenum, quod non semper, sed dum commoves, sentias. Multum interest utrum animi desperatione obruatur cupiditas, an sanitate pellatur.

A. Quanquam tibi respondere non possum, nunquam tamen mihi persuadebis ut hac affectione mentis, qua nunc me esse sentio, nihil me profecisse arbitrer.

B. Credo propterea tibi hoc videri, quia quamvis ista optare posses, non tamen propter seipsa, sed propter aliud expetenda viderentur.

A. Hoc est quod dicere cupiebam: nam quando desideravi divitias, ideo desideravi ut dives essem, honoresque ipsos, quorum cupiditatem modo me perdomuisse respondi, eorum nescio quo nitore delectatus

² *wyrðscipe; wynn.*—³ *gehede.*

þeah hys mē fōn wel ne lyste, gyf ic æalles ne mæg heora gefērædena habban.

G. Ful gescēadlice ðū mē andswarast and ful rihte. Ac ic ongyte þeah þæt þā worldelustas ne sint eallunga āwyrwalode of ðīnum mōde, þeah se graf geryd sī; forðam 5 þā wyrtruman magon eft ðanon āsprētgan. Ne talige ic þe þeah þæt tō nānre scylde, forðam þū hit for ðara ðinga lufum ne underfehst, ac for þæs ðinges lufum þe ðe rihtre ys tō lufianne þonne þæt. Ne āhsige ic næfre be nānum men hwæt hē dō; ac ic āhsige ðe nū gýt, for hwig þū þā 10 frēond lufige swiðe, oððe hwæt þū on hym lufige, oððe hwæðer ðū hī for heomselfum lufige, þe for sumum oðrum þingum.

A. Ic hī lufige for frēondscype and for gefērædenne and þā þeah ofer æalle oðre þe mē mæstne fultum dōð tō 15 ongyttanne and tō witanne gescēadwīsnesse and wīsdōm, æalra mæst be Gode and be ūrum sāulum; forðam ic wōt þæt ic mæg æð myð heora fultume æfter spurian þonne ic būtan mæge.

G. Hū þonne gyf hī nellað spurian efter þām þe þū 20 spurast?

A. Ic hī wille lēran þat hī wyllan.

volebam; nihilque aliud in uxore semper attendi, cum attendi, nisi quam mihi efficeret cum bona fama voluptatem. Tunc erat istorum in me vera cupiditas; nunc ea omnia prorsus aspernor: sed si ad illa quae cupio non nisi per haec mihi transitus datur, non amplectenda appeto, sed subeo toleranda.

R. Optime omnino: nam nec ego ullarum rerum vocandam puto cupiditatem, quae propter aliud requiruntur. Sed quaero abs te, cur eos homines quos diligis, vel vivere, vel tecum vivere cupias?

A. Ut animas nostras et Deum simul concorditer inquiramus. Ita enim facile cui priori contingit inventio, caeteros eo sine labore perducit.

R. Quid, si nolunt haec illi quaerere?

A. Persuadebo ut velint.

* undefehst; ðinges.—⁹ hys to.—¹⁰ hwæð.—¹² heomselfum.—¹⁷ beo urum saulum.—²² það.

G. Ac hū þonne gyf þū ne meaht, and hī beoð swā recelēase þat hī lufiað oðer þing mā þonne þæt þæt þū lufast, and cwæðað þæt hī ne magon oððe nellað?

A. Ic hī wyle þeah habban: hī beoð mē on sumum
5 ðingum nytte, and ic ēac heom.

G. Ac hū ðonne gyf hī ðe myrrað and lettað þæs lichoman mettrimnysse?

A. Þæt is sōð; ne ondrēde ic þeah nāwiht ða mettrimnesse, gyf mē nære for ðrīm ðingum: an þāra ys hefig sār,
10 oðer deað, þridde þæt ic ne mage þæt secan, nē hūre gemetan þæt þæt ic willnige swā-swā mē þū witan dyde.

R. Quid, si non possis, vel quod se invenisse jam, vel quod ista non posse inveniri arbitrantur, vel quod aliarum rerum curis et desiderio praepediuntur?

A. Habebo eos, et ipsi me, sicut possumus.

R. Quid, si te ab inquirendo etiam impediatur eorum praesentia? nonne laborabis atque optabis, si aliter esse non possunt, non tecum esse potius quam sic esse?

A. Fateor, ita est ut dicis.

R. Non igitur eorum vel vitam vel praesentiam propter seipsam, sed propter inveniendam sapientiam cupis?

A. Prorsus assentior.

R. Quid? ipsam vitam tuam si tibi certum esset impedimento esse ad comprehendendam sapientiam, velles eam manere?

A. Omnino eam fugerem.

R. Quid? si doceris, tam te relicto isto corpore, quam in ipso constitutum, posse ad sapientiam pervenire, curares utrum hic, an in alia vita eo quod diligis frueris?

A. Si nihil me pejus excepturum inteligerem, quod retroageret ab eo quo progressus sum, non curarem.

R. Nunc ergo propterea mori times, ne aliquo pejore malo involvaris, quo tibi auferatur divina cognitio.

A. Non solum ne auferatur timeo, si quid forte percepi, sed etiam ne intercludatur mihi aditus eorum quibus percipiendis inhio; quamvis quod jam teneo, mecum mansurum putem.

R. Non igitur et vitam istam propter seipsam, sed propter sapientiam vis manere.

A. Sic est.

R. Dolor corporis restat, qui te fortasse vi sua commovet.

² það hi lufiað oðer þing.—³ hys.—¹¹ nu.

Tōðæcce mē forwyrnde ælcra leornunga, ac hē mē ne oftēah
 ðeah eallunga ðes gemyndes þæs þe ic ær leornode. Ic
 wēne þeah gyf ic gewislice ongæate þæt þæt ic wilnige tō
 ongyttanne, ðæt mē þūhte þæt sār swiðe lytel oððe ealles
 nāwyht ofer ðone geleāfan. Ic wōt þeah þæt manig broc
 byð mycle strengre ðonne tōðæce, ðeah ic næfre nān strengre
 ne geðolode. Ic leornode þæt Cornelius Celsus ræahte on
 hys bōcum þæt on ælcum men wære wýsdōm þæt hēhste
 good, and untrimnesse þæt mæste yfel. Se cwyde mē þūhte
 swiðe sōð. Be ðām ylcan þingum se ylca Cornelius cwæð: 5
 ‘Of twām ðingum wē sint þæt wē sint, þæt ys, of sāule
 and of lichaman. Sēo sāwel is gāstlic, and se lichaman
 eorðlic. Ðæra sāwle is se besta creft wýsdōm, and þæs
 lichaman þæt wyrste þing unhele.’ Ne þincð mē þæt æac
 nōwyht læas. 15

G. Hū ne habbe wyt nū genōh sweotole gereahþ þæt
 wýsdōm ys þæt hēhste good? Hū ne ys þæt æac nū būtan
 ælcum twēon þæt ælcum men ys se æalra betsta creft, and
 þæt se beste weorc þæt hē æfter wýsdōme spurige, and hine

A. Et ipsum non ob aliud vehementer formido, nisi quia me
 impedit a quaerendo. Quanquam enim acerrimo his diebus dentium dolore
 torquerer, non quidem sinebar animo volvere, nisi ea quae jam forte
 didiceram; a discendo autem penitus impediabar, ad quod mihi tota
 intentione opus erat: tamen mihi videbatur, si se ille mentibus meis
 veritatis fulgor aperiret, aut me non sensurum fuisse illum dolorem,
 aut certe pro nihilo toleraturum. Sed quia etsi nihil majus aliquando
 pertuli, tamen saepe cogitans quanto graviores possint accidere, cogor
 interdum Cornelio Celso assentiri, qui ait summum bonum esse sapi-
 entiam, summum autem malum dolorem corporis. Nec ejus ratio mihi
 videtur absurda. Nam quoniam duabus, inquit, partibus compositi sumus,
 ex animo scilicet et corpore, quarum prior pars est animus melior,
 deterius corpus est; summum bonum est melioris partis optimum, sum-
 mum autem malum pessimum deterioris: est autem optimum in animo
 sapientia, est in corpore pessimum dolor. Summum igitur bonum hominis
 sapere, summum malum dolere, sine ulla, ut opinor, falsitate concluditur.

R. Posterius ista videbimus. Aliud enim fortasse nobis ipsa ad quam
 pervenire nitimur sapientia persuadebit. Si autem hoc esse verum

² deah; ðes ðe.—⁴ þūhte.—⁶ byð myclce.—⁸ þeuhste.—¹¹ we sint þ
 we sint. wþæt we sint þæt hys.—¹³ eorðlic.—¹⁴ þingð.—¹⁸ crft.—¹⁹ leste.

lufige ðer ðær hē hine ongyte? Ac ic wolde þæt wyt söhten
 nū hwilce ðæs wýsdōmes lufiendas bēon scolēn. Hū ne wōst
 ðū nū þæt ælc þāra manna þe ððerne swiðe lufað, þæt hine
 lyst bet þaccian and cyssan ðonne ððerne on bær līc, þonne
 5 þer þær clāðas beotwēona beoð? Ic ongyte nū þæt [þū]
 lufast þone wīsdōm swā swiðe, and þe lyst hine swā wel
 nacode ongitan and gefrēdan þæt þū noldest þæt ænig clāð
 betweuh wære; ac hē hine wyle swiðe seldon ænegum mæn
 swā openlice geāwian. On ðām tīmum þe hē ænig lim swā
 10 bær ēowian wile, þonne ēowað hē hyt swiðe feawum man-
 num; ac ic nāt hū þū hym onfōn mage mid geglofedum
 handum. Ðū scealt æac dōn bær līc ongean, gyf ðū hine
 gefrēdan wilt. Ac sege mē nū gyf ðū hwilc ænlic wif
 lofodest swiðe ungemetlice ofer æalle oððer þing, and heo
 15 ðonne þe fluge and nolde þe lufian on nān oððer gerād būtan
 þū woldest ælce oððer lufe aletan for hyre anre lufe, woldest
 þū þonne swā dōn swā heo wylnode?

A. Wā lā wā! hwæt þū mē for hæardne lærst! Hū
 ne wære þū ær geðafa þæt ic nānwiht ne lufode ofer wī-
 20 dōm, and ic wæs æac þes geðafa, and þū cwæde þā þeah
 hwā hwæt lufode for hwilces oðres þinges ðingum, þæt
 hē nā þæt þing ne lufode þæt hē þer lufode; ac þæt þæt
 hē þurh ðæt þing lufode and þōhte tō tōcumanne? Forðam
 ic secge þæt ic ne lufige ðone wīsdōm for nānum oðrum
 25 ðingum būton for hym selfum. Æalle þās weorlde ic lufige,

ostenderit, hanc de summo bono et summo malo sententiam sine dubi-
 tatione tenebimus. Nunc illud quaerimus, qualis sis amator sapientiae,
 quam castissimo conspectu atque amplexu, nullo interposito velamento
 quasi nudam vedere ac tenere desideras, qualem se illa non sinit, nisi
 paucissimis et electissimis amatoribus suis. An vero si alicujus pulchrae
 feminae amore flagrares, jure se tibi non daret, si aliud abs te quid-
 quam praeter se amari comperisset; sapientiae se tibi castissima pul-
 chritudo, nisi solam arseris, demonstrabit?

A. Quid ergo adhuc suspensor infelix, et cruciatu miserabili
 differor? Jam certe ostendi nihil aliud me amare, siquidem quod non
 propter se amatur, non amatur. Ego autem solam propter se amo

¹ þ ic ænig.—¹⁵ gerād.—¹⁸ lærst.—²¹ lufode ðæt.

ælc ðing be ðam dæle þe ic hyt nytwyrðe ongyte and hūru
 þæt þing swiðost þe mē tō wīsdōme fultmiað; and ða þing
 ic ondræde æac tō forlōosenne swiðost. Ic ne lufige ðeah
 nān ðing æalles on ðam wīsan þe ic ðonne wīsdōm lufige.
 Ælc þara ðinga þe ic swiðost lufige þā hwile þe ic hyt 5
 swiðost lufige, ne an ic hys nānum men būtan mē selfum,
 būton wīsdōme anum. Hine ic lufige ofer eallum oðrum
 þing, and þeah ic hys ūðe ælcum men mīnum willan, [þæt]
 ælc man, þe on þis myddangearde wære, hine lufode, and
 hym æfter spirede, and hyne æac funde, and hys syððan 10
 brūce; forðam ic wōt þæt ūre lufede ælc oðerne swā micle
 swiðor swā ūre willa and ūre lufu swiðor on anum wære.

G. Hū ne sæde ic ær, sē se þe bær lic gefreddan
 wolde, þæt hē hyt scolde myd barum [handum] gefrēdan?
 And ic segge æac, gyf þū ðone wīsdōm selfne gesēon wilt 15
 swā bærne, þæt þū ne scealt nānnæ clāð betwēon lætan
 þīnum ēagum and hym, nē furðum nē ne myst; tō ðam ðu
 ne meaht þeah on þis andweardan life becuman, þeah ic
 hyt þe lære and þeah ðu hys wilnige. Ðī ne sceal nān
 man geortriwian, þeah hē næbbe swā hāle ēagan swā sē 20
 þe scerpest lōcian mæg; þonne sē, ðe ealre scarepost lōcian
 [mæg], ne mæg þeah þā sunnan selfe gesēon swilce swilce
 heo ys ðā hwile ðe hē on þis andweardan lyfe byð. Næfð
 þeah nān man tō þæs unhāle ēagan þæt hē ne mage lybban
 be þære sunnan, and hine nyttian gyf hē enyg wiht gesēon 25
 mæg, būton hē stareblind si. Ic þe mæg tēcan æac oðre

sapientiam, caetera vero vel adesse mihi volo, vel deesse timeo propter
 ipsam; vitam, quietem, amicos. Quem modum autem potest habere
 illius pulchritudinis amor, in qua non solum non invideo caeteris, sed
 etiam plurimos quaero qui mecum appetant, mecum inhient, mecum
 teneant, mecumque perfruantur; tanto mihi amiciores futuri, quanto
 erit nobis amata communior.

R. Prorsus tales esse amatores sapientiae decet. Tales quaerit
 illa cuius vere casta est, et sine ulla contaminatione conjunctio. Sed
 non ad eam una via pervenitur. Quippe pro sua quisque sanitate ac
 firmitate comprehendit illud singulare ac verissimum bonum. Lux est
 quaedam ineffabilis et incomprehensibilis mentium. Lux ista vulgaris

¹ ðinc.—⁸ hyst.—¹⁹ þeað.—²¹ þonno.

bysne be þām wīsdōme. Geðenc nū hweðer āwiht mani
mann cynges hām sēce þer ðær hē ðonne on tūne byð, oððe
hys gemōt, oððe hys fird, oððe hweðer ðe ðince þæt hī æalle
on ānne weig þeder cumen? Ic wēne þeah ðæt hī cumen
5 on swiðe manige wegas: sume cumað swiðe feorran and
habbað swiðe lānge weig and swiðe yfelne and swiðe
earfoðferne; sume habbað swiðe langne and swiðe rihtne
and swiðe gōdne; sume habbað swiðne scortne, and þeah
wōne and nearone and fuulne; sume habbað scordne and
10 smēðne and rihtne, and þeah cumað æalle tō anum hlāforde;
sume æð, sume unēð, nāðer nē hī þeder gelice eaðe cumað,
nē hī þer gelice eaðe ne bēoð. Sume bēoð on māran āre
and on māran eðnesse þonne sume, sume on læssan, sume
ful nēah būton, būton þæt ān þæt hē lufað. Swā hit bið
15 æac be þām wīsdōme. Ælc þara þe hys wilnað and þe
hys geornful byt, hē hym mæg cuman tō and on hys hyrede
wunian and be lybban, þeah hī hym sume nēar sian, sume
fyer; swā-swā ælces cynges hāma: bēoð sume on būre, sume
on healle, sume on oðene, sume on carcerne; and lybbað
20 þeah æalle be ānes hlāfordes āre, swā-swā æalle men lybbað
under ānre sunnan and be hyre leohte gesēoð þæt þæt hī
gesēoð. Sume swiðe scearpe and swiðe swotele lōciað; sume
unæaðe āwiht gesēoð; sume bēoð stæreblind and nyttiað
þeah þære sunnan. Ac swā-swā þeos gesewe sunne ūres
25 līchaman æagan onleoht, swā onliht se wīsdōm ūres mōdes
æagan, þæt ys, ūre angyt; and swā-swā þæs līchaman æagan
hālren bēoð, swā hī mære gefōð þæs leohtes þære sunnan.

nos doceat quantum potest, quomodo se illud habeat. Nam sunt non-
nulli oculi tam sani et vegeti, qui se, mox ut aperti fuerint, in ipsum
solem sine ulla trepidatione convertant. His quodammodo ipsa lux
sanitas est, nec doctore indigent, sed sola fortasse admonitione. His
credere, sperare, amare satis est. Alii vero ipso quem videre vehe-
menter desiderant, fulgore feriuntur, et eo non viso saepe in tenebras
cum delectatione redeunt. Quibus periculosum est, quamvis jam talibus
ut sani recte dici possint, velle ostendere quod adhuc videre non valent.

² byð.—⁶ lægne.—¹⁷ mæc.—²¹ beo hyre leohte.—²² scarpe.—²⁶ hys.

Swā hyt byð æac be þæs mōdes æagan, þæt is, andgit:
 swā-swā þæt hālre byð swā hyt mære gesēon mæg þære
 æccan sunnan, þæt is, wýsdōm. Ælc man þæ hale æagan
 hæfð, ne þærf hē nān oðres lædtēwes, ne lārēwas þas sunnan
 tō gesēonne būtan þære hālæ. Gyf hē hale æagan hæfð, 5
 hē mæg hymself hāwian on ðā sunnan. Gyf hē ðonne
 unhāle æagan hæfð, þonne beþearf hē þæt hyne man lære
 þæt hē lōchige ærest on þonne wōh, ðonne on gold and on
 seolfor; þonne hē æaðe on þæt lōcian [mæg], on fyr, ærðam hē-
 ongēan þā sunnan lōcie. Siððam hē þonne þat gelæornod 10
 hæbbe þæt his æagan nānwyht þæt fyr ne onscyniað, hāwie
 þonne on steorran and on mōnan, ðonne oðre sunnan scýnan,
 ærðam hē on hī selfe lōcige. And swā ylce be þære oðerre
 sunnan þe wē ær ymbe spēcon, þæt is, wýsdōm. Sē ðe hyne
 myd hys mōdes æagum gesēon wele, hē sceal of swiðe 15
 lytlum hyt ongyunnan, and þonne lytlum and lytlum stīgan
 nēar and nēar stæpmelum swilce hē on sume hlædre stīge,
 and wylle weorðan uppe on sumu sæclife. Gyf hē þonne
 æfre uppe on ðam clife wyrð, þonne mæg hē lōcian ēgðer
 ge ofer þone warað ge ofer þā sæ, þe hym ðonne benioðan 20
 byð, ge æac ofer þæt land þe hym ær bufan wæs. Ac gyf
 unc swā þince, uton gebyddan unc hær dæglanges, and spurian
 tō morgen furður æfter ðam ylcan þe wit ær spureden.

Ergo isti exercendi sunt prius, et eorum amor utiliter differendus atque nutriendus est. Primo enim quaedam illis demonstranda sunt quae non per se lucent, sed per lucem videri possint, ut vestis, aut paries, aut aliquid horum. Deinde quod non per se quidem, sed tamen per illam lucem pulchrius effulgeat, ut aurum, argentum et similia, nec tamen ita rediatum ut oculos laedat. Tunc fortasse terrenus iste ignis modeste demonstrandus est, deinde sidera, deinde luna, deinde aurorae fulgor, et albescentis coeli nitor. In quibus seu citius seu tardius, sive per totum ordinem, sive quibusdam contemptis, pro sua quisque valetudine assuescens, sine trepidatione et cum magna voluptate solem videbit. Tale aliquid sapientiae studiosissimis, nec acute, jam tamen videntibus, magistri optimi faciunt. Nam ordine quodam ad eam pervinere bonae disciplinae officium est, sine ordine autem vix credibilis felicitatis. Sed hodie satis, ut puto, scripsimus; parcendum est valetudini.

² ælc.—⁴ lædtēwes.—⁷ æfð.—¹⁰ gelæornod.—¹¹ is.—¹³ oðrere.—¹⁵ myð.
 —¹⁸ clīfle.—²³ wiht.

A. Nese, lā nese; ac ic ðe hydde eadmodlice þæt ðe hūru ne ðreote, nē þū þā sprece þær nē forlēte; ac sege gyt hwæthwugu swetolor ymb þæt, þæt ic mage openlicor ongytan hwæthwugu be ðam wīsdōme; and beod mē þæt þæt
5 þū wylle. Ic hyt ongygne, gyf mē onhagað.

G. Næt ic ðe nānwiht tō bebēodanne þæs þe þe mære ðearf sīe tō ðam cræfte þe ðū wilnast tō wittanne, þonne þæt þæt þū forseo swā ðū swiðost mage weorlde āra, and hūru ungemetlice and unālīfedlice, forðam ic ondrēde þæt
10 hy gebynden þīn mōd tō hæom, and þā gefōn mūd heora grīne, swā-swā man deor oððe fugelas fēht, þæt þū ne mōte begān þæt þæt þū wilnast; forðam ic wāt swā-swā ðū frēora byst þissa weorlde þinga, swā ðū sweotolor ongytst be ðam wīsdōme þe ðū wilnast; and gyf hyt æfre geberað
15 þæt þū hī swā clāne forlætan mæht þæt heora þe nānwiht ne lyste, þonne mæg ic þe forsōð secgan, gelyf mē gyf þū wille, ðæt rihte on þære ylcan tȳde þū wāst æall þæt ðū nū wilnast tō witanne, and hæfst æall þæt þū wilnast tō habbenne.

20 A. Hwenne gewyrð þæt? Ne gelyfe ic nā þæt hyt æfre geweorðe þæt mē nānwiht ne lyste þisse weorlde āra, buton ān ðing gewirðe: ðæt is, þæt ic geseo þā āra þe þū

A. Et alio die: Da, quæso, inquam, jam si potes, illum ordinem. Duc, age qua vis, per quæ vis, quomodo vis. Impera quævis dura, quaelibet ardua, quæ tamen in mea potestate sint, per quæ me quo desidero, perventurum esse non dubitem.

B. Unum est quod tibi possum præcipere; nihil plus novi. Penitus esse ista sensibilia fugienda, cavendumque magnopere, dum hoc corpus agimus, ne quo corum visco pennæ nostræ impediatur, quibus integris perfectisque opus est, ut ad illam lucem ab his tenebris evolemus: quæ se ne ostendere quidem dignatur in hac cavea inclusis, nisi tales fuerint ut ista vel effracta vel dissoluta possint in auras suas evadere. Itaque, quando fueris talis ut nihil te prorsus terrenorum delectet, mihi crede, eodem momento, eodem puncto temporis videbis quod cupis.

A. Quando istud erit, oro te? Non enim puto posse mihi hæc in summum venire contemptum, nisi videro illud in cuius comparatione ista sordescant.

¹ eadmodlice. — ⁴ hwæthwugu; beoð me. — ¹¹ of ðe. — ¹³ ongyt. —
¹⁶ forseoð. — ²² hara.

mē gehætst. Þonne ic nāt þeah mē līcie sēo tō ðām wel
þæt mē mā ne lyste pissa weirulde āra.

G. Ne ðincð mē nū þæt þū mē āwiht gescēadlice
andwyrde. Mē ðincð þæt þū sprece þām gelīcost swilce
þīne æagan cwæðen tō þīnum mōde: 'Nelle wyt næfre hær 5
þā þeostru þære nihte onscunian, ær wit magon þā sunnan
sylfe gesēon.' Ðystlice mē ðincð þæt þā æagan dōn, gyf
hȳ onscuniað þæra sunnan lēohtes þone dæl þe hī hys
gesēon magon. Þæt ne mæg furðum þām æallra hālestum
æagum gebyrrian þæt hȳ heonan of þisse weurilde magen 10
gesēon þā sunnan sylfe. Be ðām þū miht gepencan þæt
þū ne scalt nān seofian, þeah þū ne mage þone wīsdōm
myd þīnes mōdes æagum nacodne gesēon swilcne swilcne
hē ys; forðām þū næfre þæt ne myhte þā hwile þū byst
on ðām þeostrum þīnra sinna. Ac nota þæs wīsdōmes þe 15
þū habbæ, and fagene ðæs dæles þe þū ongitan magæ, and
hīga georne æfter mārān. Hē wōt self þæt wīsdōm hwæs
þū weorðe byst, hū myclum hē hine þe ēowie. Nis nānwiht
wyrse on ðām men, þonne wēne hē þæt hē sī þæs wyrðe

R. Hoc modo posset et iste oculus corporis dicere: Tum tenebras
non amabo, cum solem videro. Videtur enim quasi et hoc ad ordinem
pertinere, quod longe est secus. Amat enim tenebras, eo quod sanus
non est; solem autem nisi sanus videre non potest. Et in eo saepe
fallitur animus, ut sanum se putet et sese jacet; et quia nondum videt,
veluti jure conqueritur. Novit autem illa pulchritudo quando se ostendat.
Ipsa enim medici fungitur munere, meliusque intelligit qui sint sani,
quam iidem ipsi qui sanantur. Nos autem quantum emerserimus, vide-
mur nobis videre: quantum autem mersi eramus, et quo progressi
fueraimus, nec cogitare, nec sentire permittimur, et in comparatione
gravioris morbi sanos esse nos credimus. Nonne vides quam veluti
securi hesterno die pronuntiaveramus, nulla jam nos peste detineri,
nihilque amare nisi sapentiam; caetera vero non nisi propter istam
quaerere aut velle? Quam tibi sordidus, quam foedus, quam execrabilis,
quam horribilis complexus femineus videbatur, quando inter nos de
uxoris cupiditate quaesitum est! Certe ista nocte vigilantes, cum rursus
eadem nobiscum ageremus, sensisti quam te aliter quam praesumpseras,
imaginatae illae blauditiae et amara suavitas titillaverit; longe quidem

¹ gehætst.—³ ðing.—⁴ ðing.—⁵ wyt næfre ær.—⁶ wiht.—⁷ æagon.—
—¹¹ sylfe gesēon.—¹² þeah.—¹⁴ myh.—¹⁵ þeoðrum.

þe hē nis. Se læca wōt gearror þonne se sēoca hweðer hē hine gelācnian mæg þe ne mæg, oððe hweðer hē hine mæg gelōcnian, þe myd līðum læcedōmum þe myd stīðum. For-
 5 after āwih̃t. Ne sint þā æagan þīnes mōdes æalles swā hāle swā þū wēnst.

A. Swuga, lā swuga! Ne drece mē, ne ic mīne unrōtnesse. Genōh ic habbe elles, þeah ðu hy ne æce. þū hyt sēcst hwillum swā hēa, hwīlum swā deope, þæt ic ongyte
 10 nū þæt ic ne æom swylc swilce ic wēnde, ac mē sceamað nū þæt ic wēnde þæs ðe hyt næs. Genōg sōð þū sǣdest. Se læce, þe ic wilnige þæt mē gehele, hē wōt hū hāla æagan ic habbe. Hē wōt hwæt hē mē ēawian wile. Hym ic mē befešte, and hys welwylnesse ic mē bebeode. Dō hē swā
 15 hē wylle. Tō hym ic clipige þæt hē mȳn mōd ā habbe tō hym. Ne secge ic næfre mā þæt ic hāla æagan habbe ær ic þone wisdōme selfne gesēo.

G. Nāt ic þe nānne betran rēd þonne þū ær cwēde. Ac lāt beon þone wōp and þā unrōtnesse, and beo gemetlice
 20 bliðe. þū wēre ær tō ungemetlice unrōt, forðam sēo unrōtnes derað ægðer ge mōd ge lichaman.

A. þū woldest gemetigan mȳnne wōp and mȳnne unrōtnesse, and ic ne ongyte nān gemet mȳnra yrmða and

longe minus quam solet, sed item longe aliter quam putaveras; ut sic tibi secretissimus ille medicus utrumque demonstraret, et unde cura ejus evaseris, et quid curandum remaneat.

A. Tace, obsecro, tace. Quid crucias? quid tantum fodis alteque descendis? Jam flere non duro, jamjam nihil promitto, nihil praesumo, ne me de istis rebus interroges. Certe dicis quod ille ipse quem videre ardeo, noverit quando sim sanus; faciat quod placet: quando placet sese ostendat; jam me totum ejus clementiae curaeque committo. Semel de illo credidi quod sic erga se affectos sublevare non cesset. Ego nihil de mea sanitate, nisi cum illam pulchritudinem videro, pronuntiabo.

R. Prorsus nihil aliud facias. Sed jam cohibe te a lacrymis, et stringe animum. Multum omnino flevisti, et hoc omnino morbus iste pectoris tui graviter accipit.

A. Modum vis habere lacrymas meas, cum miseriae meae modum

¹ gearnor.—⁵ afwer riht.—⁷ swuga.—¹⁵ mōð.—¹⁸ rēð.

ungelympa. Ðū hætst mē forlætan þā unrōtnesse, ðy læst ic āwōer oððe on mōde oððe on līchaman þy mettrumra sī; and ic ne ongyte nāne trimðe nē on mōde nē on līchaman, ac æom ful nāh ormōd. Ac ic þē halsige, gyf ðū on ænigne wīsan mage, þæt þū mē læde on sumne scyrtran wæg, sume dæle nēar þam leohte ðæs andgyttes þe ic lange wilnode, and gīet ne myhte tō cuman uncūð; þæah mē syððan scamige þæt ic eft hāwige wið ðara ðeostra þe ic ær wilnode tō forlætanne, gyf ic ā genēalēce ðam leohte.

G. Uton ændian þās bōc nū hær rihte and secgen on 10
oðræ bēc scyrtran wæg gyf wet magen.

A. Næse, lā nese; uton ne forlætan gyt ðas boc ær ic sweotolor ongytan magæ þæt þæt wit embe sint.

G. Mē pincð þæt ic scyle swā dōn swā þū mē bytst. Sum þing me tīht on þæt, ic nāt hwæt, būte ic wene þæt 15
hyt sī se God þe ðū æfter spurast.

A. Sī ðam þanc ðe þē manað, and æac þē, gyf þū hym hære. Læd mē þider þū wylle; ic þē folige gyf ic mæg.

G. Mē ðincð þæt ðille gyt witan þæt ylce þæt þū ær woldest be Gode and be þīnre sǣwle.

20

non videam? aut valetudinem corporis considerare me jubes, cum ego ipse tabe confectus sim? Sed, quaeso te, si quid in me vales, ut me tentes per aliqua compendia ducere, ut vel vicinitate nonnulla lucis illius, quam, si quid profeci, tolerare jam possum, pigeat oculos referre ad illas tenebras, quas reliqui; si tamen relictæ dicendæ sunt, quæ caecitati meæ adhuc blandiri audent.

A. Concludamus, si placet, hoc primum volumen, ut jam in secundo aliquam, quæ commoda occurrerit, aggrediamur viam. Non enim huic affectioni tuæ a moderata exercitatione cessandum est.

A. Non sinam omnino concludi hunc libellum, nisi mihi modicum quo intentus sim de vicinia lucis aperueris.

R. Gerit tibi ille medicus morem. Nam nescio quis me quo te ducam fulgor invitat et tangit. Itaque accipe intentus.

A. Duc, oro te, ac rape quo vis.

R. Animam te certe dicis, et Deum velle cognoscere?

¹ hætst.—⁴ on mod.—⁵ þu þ ðu me læde.—⁶ lohte.—⁸ After ær wilnode the MS. repeats the passage beginning with and giet (l. 7) and closing with wilnode (l. 8).—¹⁰ ær hrihte.—¹¹ ðaræ.—¹⁴ byst.

A. Gēa, þæs annes mē lyst.

G. Wilnast þū awiht mēran? Ne wilnast þū sōðfestnesse tō witanne?

A. Hū mæg ic būtan sōðfestnesse awiht sōðes witan,
5 oððe hwæt wilt þū secgan hwæt God sī būtan sōðfestnesse?
Forðam we gehyrað rēden on ðam godspelle þæt Crīst
cwæde þæt hē wēre weig and sōðfestnes and lyf.

G. Riht þū segest; ac ic wolde witan hweðer þe pince
þæt hyt æall an sī — sōð and sōðfestnesse.

10 A. Twā ðing, mē ðincð, þæt hī sīen swā-swā twā
ðing sint: oðer is wīsdōm, oðer is þæt þæt þer wīs byð;
and eft be clēnnesse: oðer byð clēnnes, oðer þæt þæt
clēnne byð.

G. Hweðer ðincð þe þonne betre, þe ðæt sōð, þe sēo
15 sōðfestnes?

A. Sōðfestnes; forðam æall þætte sōð byð, byð of
sōðfestnesse sōð; and ælc þāra þe clēnne byð, byð for
clēnnesse clēne; and sē þe wīs byð, hē byð for wīsdōme wīs.

G. Gode þanc þæt þū hyt swā wel ongitst. Ac ic
20 wolde witan hwæs þū wēne, gyf wīs man dēad wurde,

A. Hoc est totum negotium meum.

R. Nihilne amplius?

A. Nihil prorsus.

R. Quid? veritatem non vis comprehendere?

A. Quasi vero possim haec nisi per illam cognoscere?

R. Ergo prius ipsa cognoscenda est, per quam possunt illa cognosci.

A. Nihil abnuo.

R. Primo itaque illud videamus, cum duo verba sint veritas et
verum, utrum tibi etiam res duae istis verbis significari, an una videatur.

A. Duae res videntur. Nam, ut aliud est castitas, aliud castum,
et multa in hunc modum; ita credo aliud esse veritatem, et aliud quod
verum dicitur.

R. Quod horum duorum putas esse praestantius!

A. Veritatem opinor. Non enim casto castitas, sed castitate fit
castum; ita etiam, si quid verum est, veritate utique verum est.

R. Quid? cum castus aliquis moritur, censes mori etiam castitatem?

² maram.—⁴ sōðfesnesse.—⁷ sōðfasnes.—⁹ sōðfesnesse.—¹⁰ ðincg.—

¹¹ ðincð; byð; so also in 12 and 13, and twice each in 14, 15 and 16.—

¹⁵ sōðfesnes.

hweðer wiſdōm þonne dēad wurde; oððe æft, gyf clēne man dēad wēre, hweðer clēnnesse þonne dēad wēre; oððe gyf sōðfæst man dēad wēre, hweðer sōð þonne dēad wēre.

A. Nese, lā nese; nē mæg þæt nā gewurðan.

G. Wel þū hyt ongytst. Ac ic wolde witan hwæðer 5
þū wēne þæt se wiſdōm þonne gelænde, oððe sēo clēnnes,
oððe sēo sōðfestnes, ðonne se man gewite; oððe hwanon
hēo ær cumen, oððe hwær hȳ sīen, gyf hī sīen; oððe hwæðer
hī lichamlice sīen þe gāstlice. Forðām þes nis nān twēo
þæt ælc þing þæt ys hwærhwugu is. 10

G. Æalla deoplicu is sēo ācsung, and winsumu tō
witanne þām þe hyt witan mæg. Hwæs byð þām wana
þe þæt wāt?

A. Nullo modo.

R. Ergo, cum interit aliquid quod verum est, non interit veritas.

A. Quomodo autem interit aliquid verum? Non enim video.

R. Miror te istud quaerere: nonne ante oculos nostros millia rerum videmus interire? Nisi forte putas hanc arborem, aut esse arborem, sed veram non esse, aut certe interire non posse. Quamvis enim non credas sensibus, possisque respondere, ignorare te prorsus utrum arbor sit; tamen illud non negabis, ut opinor, veram esse arborem, si arbor est: non enim hoc sensu, sed intelligentia iudicatur. Si enim falsa arbor est, non est arbor; si autem arbor est, vera sit necesse est.

A. Concedo istud.

R. Quid illud alterum? nonne concedis hoc genus rerum esse arborem, quod nascatur et interat?

A. Negare non possum.

R. Concluditur ergo aliquid quod verum sit, interire.

A. Non contravenio.

R. Quid illud? nonne tibi videtur intereuntibus rebus veris veritatem non interire, ut non mori casto mortuo castitatem?

A. Jam et hoc concedo, et magnopere quid moliaris, exspecto.

R. Ergo attende.

A. Isthic sum.

R. Verane tibi videtur ista sententia: Quidquid est, alicubi esse cogitur?

A. Nihil me sic ducit ad consentiendum.

* seodfæst.—⁴ gewurðam.—⁵ si wisdom.—⁶ man nan.—¹⁰ æcl þincg
þara hys.—¹¹ depplicu.

G. Hweðer þū mæge tōcnāwan þone rihtwīsan and þone unrihtwīsan?

A. Gēa, be sumum dæle; nes þeah swā-swā ic wolde. Ac mē lystæ witan þæt þū ær æcsodest.

5 G. Ic wundrige hwy þū hæbbe swā ræðe forgitan þæt ðū nū lytle ær andætta wære þæt þū wisse. Hū ne cwæd þū ær þæt þū wysse þæt seo sōðfestness ā were, þeah se sōðfesta gewite? And nū [þū] cwyst, 'gyf heo sī'.

A. Þæt ylce ic secge gyt, þæt ic wāt þæt heo byð,
10 þeah se sōðfesta gewitte.

G. Eall þat byð sōð, þætte byð þa hwile þe hyt byð; ac þæt þū sōðfestnes hæstst, þæt ys God. Hē wæs ā, and ā byð undēadlic and æce. Se God hæfð ealle creftas on hym gesunde and ful medeme. Sē hæft gesceapena twā æca
15 gesceafta, þæt sint engelas and manna sāuwela, þām hē sealde sumne dæl ēcra gyfa, swilcra swilce nū wīsdōm is, and rihtwīsnas, and oðre manega þe ūs lang ðincð tō rīm-anne. Engelum hē gefð be heora andefne, and manna

R. Fateris autem esse veritatem?

A. Fateor.

R. Ergo ubi sit, necesse est quaeramus; non est enim in loco, nisi forte aut esse in loco aliquid aliud praeter corpus, aut veritatem corpus esse arbitraris.

A. Nihil horum puto.

R. Ubinam igitur illam esse credis? Non enim nusquam est quam esse concedimus.

A. Si scirem ubi esset, nihil fortasse amplius quaererem.

R. Saltem ubi non sit, potes cognoscere?

A. Si commemorares, fortasse potero.

R. Non est certe in rebus mortalibus. Quidquid enim est, in aliquo non potest manere, si non maneat illud in quo est; manere autem, etiam rebus veris intereuntibus, veritatem paulo ante concessum est. Non igitur est veritas in rebus mortalibus. Est autem veritas, et non est nusquam. Sunt igitur res immortales. Nihil autem verum in quo veritas non est. Conficitur itaque non esse vera, nisi quae sunt immortalia. Et omnis falsa arbor, non est arbor, et falsum lignum non

⁵ *hwu; forhitan.*—⁶ *cwæðe.*—⁹ *byð*; so three times in 11, and once in 13.—¹² *i—hys*, a c having been erased between i and h.—¹⁶ *scealde.*—¹⁷ *oðne.*—¹⁸ *gef.*

sāulum hē gyfð ælcra be hyre andefne swilca gyfa. Ða swilcan gifa hī ne þurfon næfre forlætan, forðam heo beoð æca, and hē gyfð æac mannum mænega and mislicum gooda gifa on pissa wurlda, þeah hī æca ne sien. Hī beoð þeah stælwyrða þā hwile þe wē on þisse wurlde beoð. Hwæðer 5 ðū gīt ongyte þæt sawla beoð undeadlice? Gif ðū hyt ongitten hæbbe, ne hel hyt mē, ac beo hys geðafa. Gyf hyt æalles hwæt sī, sege mē þæt.

A. Gode þanc þæs dæles þe ic wōt. Ic wille þis nū smēigan and haldan swā ic geornost mæg, and gyf mē æt 10 enugum þingum tweonað, þonne cyðe ic hyt þe sōna.

G. [Gelyf] gefæstlice Gode, and befezte þe hālne Gode, and nā wilna nā tō swiðe þines āgnes willan ofer hys; ac beo hys mann, næs þīn āgen; and beo geðafa þæt þū æart hys þēowa. Þonne ahæfð hē þe forðam simle near 15 hym and near, and ne læt þe nānwiht wiðerweardes beon. Gyf hē þeah gefafað þæt þe awiht wiðerweardes becymð, þonne byð þæt for þīnre þearfe, þeah þū hyt ongytan ne cunne.

A. þæt ic gehyre and þæs ic gelife, and þisse lære 20 ic wille fulgan swā-swā ic fyrmæst mæg, and þes God

est lignum, et falsum argentum non est argentum, et omnino quidquid falsum est, non est. Omne autem quod verum non est, falsum est. Nulla igitur recte dicuntur esse, nisi immortalia. Hanc tu tecum ratiunculam diligenter considera, ne quid tibi concedendum non est videatur. Si enim rata est, totum negotium pene confecimus, quod in alio fortasse libro melius apparebit.

A. Habeo gratiam, et ista mecum atque adeo tecum, quando in silentio sumus, diligenter cauteque tractabo, si nullae se tenebrae immittant, suique etiam, quod vehementer formido, mihi faciant delectationem.

R. Constante Deo crede, eique te totum committe quantum potes. Noli esse velle quasi proprius et in tua potestate; sed ejus clementissimi et utilissimi Domini te servum esse profiteri. Ita enim te ad se sublevare non desinet, nihilque tibi evenire permittet, nisi quod tibi prosit, etiam si nescias.

A. Audio, credo, et quantum possum obtempero; plurimumque

⁵ on on.—¹² beste.—¹⁵ smile.

byddan þæt ic hyt gefremman mage, swā þū mē gefirn ær
lærdest; lær mē nū gyf þū wille.

G. Dō þæt mē ærest and secge mē eft, siððan þū þis
asmæad hæbbe hwæt þe pisses līcie, and gif þe be ængum
5 þissa þinga āwiht twēoge, þonne secge þū mē þæt.

Hēr endiað þā blōstman þære forman bōcum.

ipsum deprecor, ut plurimum possim, nisi quid forte amplius a me
desideras.

R. Bene habet interim, facies postea quidquid jam visus ipse
praeceperit.

² lær me me gyf wille þu wille.—³ siððam.—⁴ hæwet.—⁵ er, but
space left for H.

BOOK II.

Hēr onginð seo gadorung þære blōstmena þære æftran bec.

A. Ealā! lange weron wit nū æmettige, þæt wit ne spyredon æfter ðām þe þū mē ær gehēte.

G. Uton gebētan hyt; uton fōn on ðōre bōc forewearde.

A. Uton þæs.

5

G. Uton gelyfan þæt God sī on uncrum fultume.

A. Georne wolde ic þæt wit hys gelyfdun, gyf ic ge-weald ahte. Ac mē pincð þæt se gelēafa ne sī on uncrum onwealde, þe mēpe þætte wit þær sēcað, būton hine God unc forgyfe.

10

G. Ægðer ge se gelēafa ge æalle ðā good þe [wē] hæbban scelon. Forðī ic nāt hwæt wit æalles dōn magon būton hys fultume. Ic þe lære þeah þæt þū hyt ongygne. Gebide þe fæawum wurdum swā þū inweardlicost mage, and wilna þæs þe þe mēst nēod ys and sī.

15

[A.] Ðā cwæð ic: 'Drihten, Drihten, þū þe simle un-awendenlic wunast, forgyf mē ðā twā ðing þe ic simle wilnode,—þæt is, þæt ic mage þe ongitan and mē selfne.' Nū ic hæbbe gedōn swā þū mē lærdest; nū ic hæbbe gebeden.

LIBER SECUNDUS.

A. Satis intermissum est opus nostrum, et impatiens est amor, nec lacrymis modus fit, nisi amori detur quod amatur: quare, aggrediamur librum secundum.

B. Aggrediamur.

A. Credamus Deum affuturum.

R. Credamus sane, si vel hoc in potestate nostra est.

A. Potestas nostra ipse est.

R. Itaque ora brevissime ac perfectissime, quantum potes.

A. Deus semper idem, noverim me, noverim te. Oratum est.

¹ *er.*—² *wiht.*—³ *hahte.*—⁴ *þe me þe þ þe.*—¹² *don magon don.*
—¹⁵ *nēod hys.*—¹⁶ *smile.*—¹⁷ *ðincg; smile.*

G. Nū ic gehīre hwæt ðū woldest witan. Ac ic wolde witan ærest æt þe hwæðer þū wisse būton tweon hweðer ðū wære þe nære; oððe hweðer [þū] libbe þe ne libbe.

A. þā [sint] twā þing þæt ic gewislice wite.

5 G. Hwæs wilnast þū mā tō witanne?

A. Hwæðer ic undēadlic sī.

G. Ic gehyre þæt þū woldest æalne wæg lybban.

A. þæs ic æom gedāfa.

G. Wōst þū þonne genōh gif ic gedō þæt þū þæt wōst
10 þæt þū mōst simle lybban?

A. þæt is swiðe good gýtsung; sege þeah hwet [ic] þe æfter ācsode: hwæðer ic ā lybbende wære; and siððan ic wolde witan hwæðer ic, æfter þæs lichoman gedāle and

R. Tu qui vis te nosse, scis esse te?

A. Scio.

R. Unde scis?

A. Nescio.

R. Simplicem te sentis, anne multiplicem?

A. Nescio.

R. Moveri te scis?

A. Nescio.

R. Cogitare de scis?

A. Scio.

R. Ergo verum est cogitare te.

A. Verum.

R. Immortalem te esse scis?

A. Nescio.

R. Horum omnium quae te nescire dixisti, quid scire prius mavis?

A. Utrum immortalis sim.

R. Vivere igitur amas?

A. Fateor.

R. Quid, cum te immortalem esse didiceris? satisne erit?

A. Erit id quidem magnum, sed id mihi parum.

R. Hoc tamen quod parum est quantum gaudebis?

A. Plurimum.

R. Nihil jam flebis?

A. Nihil omnino.

R. Quid, si ipsa vita talis esse inveniatur, ut in ea tibi nihil amplius quam nosti, nosse liceat? temperabis a lacrymis?

^a *þincg.*—¹⁰ *smile.*

þære sǣwle, ā māre wisse ðonne ic nū wōt æalles þæs þe ic nū lange wilnode tō witanne; forðām ic ne mæg nānwiht ongytan bætre on men þonne hē wite, and nānwiht wyrse ðonne hē nyte.

G. Nū ic wōt æall hwæt þū woldest: an is, þū woldest 5
bēon; oðer, þæt þū woldest lybban; ðridde, þæt þū woldest witan. And ic wāt æac for hwī þū ðā þreo þing woldest: forðām þū woldest bēon þe þū woldest lybban, and forðī [þū] woldest lybban þe þū woldest witan. And ðā þreo ðing ic gehūre þæt þū nū gewislice wāst: ðū wāst þat þū 10
æart, and ðū wōst þæt þū lifast, and æac þū wōst þæt þū hwæthwugu wāst, þeah eall [þū] nyte þæt ðū witan woldest.

A. þæt is soð. þā þreo ðing ic wāt and þā ðreo ðing ic wolde: forðī ic wolde bēon, þī ic wolde lybban. Hwæt

A. Imo tantum flebo ut vita nulla sit.

R. Non igitur vivere propter ipsum vivere amas, sed propter scire.

A. Cedo conclusioni.

R. Quid, si eadem ipsa rerum scientia miserum faciat?

A. Nullo id quidem pacto fieri posse credo. Sed si ita est, nemo esse beatus potest; non enim nunc aliunde sum miser, nisi rerum ignorantia. Quod si et rerum scientia miserum facit, sempiterna miseria est.

R. Jam video totum quod cupis. Nam, quoniam neminem scientia miserum esse credis, ex quo probabile est ut intelligentia efficiat beatum; beatus autem nemo nisi vivens, et nemo vivit qui non est: esse vis, vivere et intelligere; sed esse ut vivas, vivere ut intelligas. Ergo esse te scis, vivere te scis, intelligere te scis. Sed utrum ista semper futura sint, an nihil horum futurum sit, an maneat aliquid semper, et aliquid intercidat, an minui et augeri haec possint, cum omnia mansura sint, nosse vis.

A. Ita est.

R. Si igitur probaverimus semper nos victuros, sequetur etiam semper futuros.

A. Sequetur.

R. Restabit quaerere de intelligendo.

End of Cap. I, Book II, of Augustine's *Soliloquiorum*, Migne's *Patrologia Latina*, Vol. 31.

[After this point the Old English Version by Alfred so far departs from the Latin that it cannot be called a translation. For sources of

* *nanwith wyrse*. — ⁷ *þincg*. — ⁹ *lybban þu lyban*. — ¹⁰ *wast það*. —

¹¹ *lifast and æac þ wost*.

rōhte ic hwæðer ic wære, gyf ic ne lyfde? Oððe hwæt rōhte ic pæs lyfes, gyf ic nāwiht nyste?

G. Nū ic gehyre pæt þū lufast æall pæt ðū lufast for ðam þrim ðingum, and ic ongyte æac hwilce þara prēora
5 ðinga þū swiðost lufast. Ðū lufast pæt pæt þū sī forðam ðū woldest libban, and forðam þū woldest libban þe þū woldest witan. Þī ic ongyte pæt ðū lufast þone wīsdōm ofer æalle oðre þing. Pæt, mē ðincð, seo ðin hēhste good and æac þin God.

10 A. Sōð ðū mē sægest. Hwæt is se hēhsta wīsdōm æalles būton pæt hēhste good? Oððe hwæt is pæt hēhste good būton pæt ælc man on þisse wurlde swā miclum lufað God swā hē wīsdōm lufað,—sam hē hine miclum lufige, sam hē hine lytlum lufige, sam he hine myðlinga lufige? Be
15 þam dæle hē lufað God þe hē wīsdōm lufað.

G. Genōh rihte þū hyt hæfst ongytan. Ac ic wolde pæt wit fēngen eft þider wit ær wēron. Nū þū wāst pæt þū eart, and eac wōst pæt ðū leofest, and wāst pæt ðū hwæthwugu wāst, þeah ðū swā micel nyte swā ðū woldest;
20 and fēorðæ ðing pæt ðū woldest æac witan, pæt is, pæt ðū woldest witan hweðer þā ðreo þing æalle æce wēron ðe nēron; oððe hweðer heora enig æce wēræ; oððe, gyf heo æallu æce wāren, hweðer heora enig æfter ðisse weorlde on ðam æcan lyfe āwōer dide werse oððe wanede.

25 A. Æalle mýne giornesse ðū hæfst ongyten swiðe rihte.

G. Ymbe hwæt twæost þū nū? Hū nū ne wære ðū ær geðafa pæt God wære æce and ælmihtih, and hæfde twā gescēadwīssa and æca gesceaftea gesceapena swā-swā wē ær sædon: pæt sint engelas and manna sāula, ðam hē
30 hæfð forgifen æca gyfa? Ðā gyfa hī ne ðurfon næfre

the remainder consult Augustine's *Soliloquies*, Bk. II, *Epistle* 147 (*De Videndo Deo*), and *City of God*; Gregory the Great's *Dialogues* and *Morals*; and Jerome's *Commentary on Luke* and the *Vulgate*. All may be found in Migne's *Patrologia Latina*, but for exact references and Comments see the *Notes*. For Alfred's intimation of his sources, consult p. 1, l. 19, of the text.

* *hwiclc.*—⁶ *libban þe þe woldest witan. Ða cwæð ic. Ði,* etc.—

⁸ *me ðing.*—¹¹ *hæwæt.*—¹⁸ *god.*—²⁰ *þ is þ þe.*—²⁵ *æfst.*—²⁶ *gesceawissa.*

alætan. Gyf ðū nū pis gemynst and pises gelifest, ðonne wāst ðū būtan twēon þæt þū æart and simle bist and simle lifast and simle hwæthwugu wāst, þeah þū æall nyte þæt ðū witan woldest. Nū þū wāst be ðām prēom þingum þe ðū æfter æcsodest, þæt is (1) hweðer þū ā wære; (2) hweðer 5 ðū ā hwæthwugu wisse; (3) hweðer ðū æfter þæs lichaman gedāle and þære sāwle mære wisse þonne ðū nū wāst, þe lāsse. Æfter ðām fēorðan wit sceolon gýet spurian, nū þū þā ðrēo wāst, oð ðū æac þæt wite.

A. Swiðe endebyrdlice þū hyt recst, ac ic þe wille 10 secgan gēt þeah hwæs [ic] þær fæstlice gelyfe [and] ymb hwæt ic þær gýt twēoge. Ne getwēoge ic nāwuht be Godes æcnesse and be hys ælmihtihnesse, forðām hyt ne meg nū hū ælles beon be þære ðrīnnesse and be ðære ānnesse, ðe būtan fruman wæs and būtan ænde is. Forðī ic ne mæg 15 nā hū ælles gelyfan, forþām hē swā micla and swā manega, and swā wundorlice gesewena gesceafta gesceapen hæfð; and þām æallum stīorð and hī æalle gemetgað, and oððre hwile gegiereð myð ðām winsumestum wlitum, oððre hwile eft ongiereð and geungewlitegað. He wealt þara kynninga 20 ðe mæstne ānweald hæbbað þisse myddangeardes, ðā beoð eallum mannum gelice ācende, and æac oðrum mannum gelice sweltað. Þā [hē] læt rīcsian ðā hwile þe hē wyle. For swilcum and for manegum swilcum ic nāt hū ic twēogan mage hys æcnesse; nē æac be ūre sāwle life ic nū ðon mā 25 nāwuht ne twēoge. Ac ic twēoge gýt be heora ēcnesse, hweðer hī ā lybbende sien.

G. Ymb hwæt twēost ðū þær? Hū ne sint æalle hālga bēc ful nēah fulle be undēadlycnesse þære sāwle? Ac mē pīncð nū þæt tō lang æall tō rīmande, and ðe tō 30 æelenge tō gehýranne.

A. Ic hys hæbbe goodne dæl gehýred, and ic hys ēac gelife; ac mē lyste hyt nū bet tō witanne þonne tō gelyfanne.

G. Ic wundrige hwī ðū swā swiðe georne and swā gewislic [wilnodest] þæt tō witanne, þætte nēfre nān man of 35

² smile (2).—³ lufast; smile.—⁹ æac ð.—¹⁰ endebyrdlice.—¹⁶ mare gā.—²⁰ weal; leynninga.—²¹ anweald.—²⁵ magon.—³¹ ælegge.—³⁴ hic.

ðisse carcerne pises andweardan lyfes, swā gewislice witan
 ne myhte swā-swā ðū wilnast, þeah ðe manige gearnodon þæt
 hī hyt on pis andweardan life sweotolor ongeaton þonne
 oððre mænege hyt gelyfden be þisra and be unlēasra manna
 5 sǣgena. Ne mæg næfre nān [man] ongitan, ærðampe sēo sǣwl
 byð wyð þām lȳchaman gedēled, æall þæt hē witan wolde;
 ne furðum ðonne giet ēr dōmes dæge swā sweotole swā hē
 wolde. And þeah þā hālgan fæderas þe ær ūs wēron swiðe
 georne wisson be ðam þe ðū ær ācsodest, þæt is, be un-
 10 deādlīcnesse manna sǣwla, þæt wæs swiðe sweotol on þām
 þæt hī nānwiht ne twēodon, ðonne hȳ swiðost forsāwen þis
 andwearde lȳf... gedēlde wurden; and hū hī mēst wita ge-
 polodon on þisse weorlde, þæt hī æft hæfdon þī mære mēde on
 ðam æcan life. Þurh swylcra manna gesewenan sculon [we]
 15 gefān, ða wē hyt swā sweotolo ongytan ne magon swā-swā
 hī meahton; and þeah be þære undeādlīcnesse þære sǣwle,
 gyf ðū hys gēt geðafa ne eart, ic gedō þæt ðū hyt ongytst
 and ic gedō æac þæt ðe sceamað þæt ðū hyt swā late
 ongeate.

20 A. Dō, lā dō; gedō þæt mē scamige forðī.

G. Hwæt! ic wāt þæt ðū hefst ðone hlāford nū tō-
 dæg ðe þū trēowast æt elcum þingum bet þonne þe silfum;
 and swā hefð eac manig esne ðara þe unricran hlāford
 hefð þonne ðū hefst; and ic wāt þæt þū hæfst æac manige
 25 frēond þara þe ðū genōh wel trūwast, þeah ðū him ealles
 swā wel ne trūige swā [ðū] ðinum hlāforde dēst. Hū þincð
 þe nū gyf se hlāford ðe hwilc spel segð þara ðe þū nēfre
 ær ne gehērdest, oððe hē þe segð þæt hē hwethwugu gesāwe
 þæs þe ðū nēfre ne gesāwe? Þincð þe hweðer þū āwuht æt
 30 his segene twēoge, forðam þū hyt self ne gesāwe?

A. Nese, lā nese; nis nān tō ðam ungelyfedlic spel,
 gyf hē hyt segð, þæt ic hym ne gelife. Gē furðum manege
 gepoftan ic hæbbe, gyf hī mē hwæt secgað þæt hī selfe
 gesewen oððe gehyrdon, ic hys gelyfe eall swā wel swā ic
 35 hit self gesēwe oððe gehyrde.

⁵ mæga.—⁶ bið; *hi witan wolde*.—⁷ swa *hi wolde*.—¹¹ tweode.—

¹³ æfedon.—¹⁵ þe.—¹⁷ ongyst.—²³ siġnum.—²⁴ æfst.—²⁷ se þam hlāford.—

²⁹ ðinc þe hweðer þe.—

G. Ic gehyre nū þæt ðū gelyfst þīnum hlāforde bet ðonne þē selfum and þīnum gefērum æmnwel ðē selfum. þū dēst eac swiðe rihte and swiðe gerisenlic myd þy þæt þū swā gooda trēowa wið hī hefst. Ac ic wolde þæt þū mē sēdest hweðer þē ðince Honorius, þeodorius sunu, wīra 5 oððe unlēasera þonne Crīst, Godes Sunu.

A. Nese, lā nese; nē nāwer nēah! Ac mē þincð unēðe þæt ðū hī tōgædere metst. Honorius is swiðe gōd, þeah his feder betere wēre; hē wes swiðe æfest and swiðe ræd-fast and swiðe rihte mīnes hlāfordes kynnes; and swā is sē 10 [ðe] gyt lifað. Hī ic wille wyrðian swā-swā man world-hlāford sceal, and þe oðre ðe þū ēr embe sprece, swā-swā heora hlāfordes and swā man þone kyng sceal, þe byð Kyng ealra kynga, and ealra gesceafta scypend and wealdend.

G. Nū ic gehyre þæt þē licað se almihtiga God bet 15 þonne þeodorius, and Crīst, Godes Sunu, bet ðonne Honorius, þeodorius sunu. Ne lēa ic þē nā þæt þū ægðer lufige, ac ic ðē lere þæt þū lufige þā hearan hlāfordes swiðor, forðam hī witan eall þæt hī willað, and magon eall þæt hī willað.

A. Eall hit is sōð þæt ðū segst. Ealles þæs ic gelyfe. 20

G. Nū ic gehyre þæt ðū trūwast þām hēaran hlāforde bet. Ac ic wolde witan hweðer ðē pūhte þæt þās þīne wurldhlāfordes hefden wīran ðegnas and unlēaseran þonne ðā hēran hlāfordas hæfdan. Trūwast ðū nū þē selfum and þīnum gefērum bet þonne ðām apostolum, þe wēron Crīstes 25 selfes ðegnas? oððe þām hēhfederum? oððe þām wītgun, þe God self ðurh hī spec tō hys folce þæt þæt hē wolde?

A. Nese, lā nese; ne trūige ic nā ūs swā wel, nē nāwer nēah swā þām.

G. Hwet sprec God þonne oftor, oððe hwæt sēde hē 30 sōðlicor þurh hys wītgan hys folce þonne be sāwlen undeaðlicnesse? Oððe hwet sædon þā apostolos and ealle hālige federas gif hī ne sædon ymbe sāwla æccnesse and imbe heora undeaðlicnesse? Oððe hwæt mænde Crīst, þā [hē] cwæð on hys godspelle: 'þā unrihtwīsan farað on æce 35

² æmnwel and. — ⁴ tveowa wit. — ⁹ is feder. — ¹¹ þær; lufad. —

¹⁸ Kync ealra kcynga. — ¹⁹ Þeodisius. — ²¹ æaran. — ²⁷ ðurht. — ³¹ þurht. —

³¹ undeaðlicnesse.

witu and þā rihtwisan on æce life?' Nū þū gehērst hwæs Crist cwæð and hys pegnas; and ic gehērde ær þæt þū nāwuht ne twēodast ymbe Honorius segene and hys pegna: hwī tweost ðū þonne ymbe Cristes, Godes Sunu, and ymbe
 5 hēra pegena sæcgena þe hī selfe tō sprēcon? þā ūs sēdon mā þyllicra worda þonne wē arīman magen, and myd manegum hysnum and tæcnum hyt ūs sēdon. Hwý ne myhte þū ðonne þām æallum gelyfan and cwæde ær þæt þū wēre heora mann?

10 A. Swā ic cwæde and giet cwæðe þæt ic ðam gelyfe, and æac geara wāt þæt hyt æall sōð is þæt ūs God aȳðer oððe purh hyne silfne oððe purh hī sēde; forðam þāra byra ys mā on hālgan bōcum þonne ēfre [ic] arīman mage. Forðī mē sceamað nū þæt ic æfre ymbe þæt twēode, and ic eom
 15 geðafa þæt ic eom swiðe rihte oferstēled, and ic bēo ealne weig micle gefegenra þonne ðū mē myd þillicum ofærstælest þonne ic æfre wēra þonne ic oðerne man oferstælde. Æall pis ic wiste þeah ær, ac ic hyt forgeat; swā ic ondrēde æac þæt ic ðis dō. Ic wāt æac þæt ic hyt hæfde swā
 20 clēne forgotten, þæt ic hyt næfre eft ne ofmunde, þær ðū mē þý sweotoloran hýsena ne sēde, ægðer ge be mīnum hlāforde ge be manegum bispellum.

G. Ic wundrige hwī ðū ēfre þæs wēnan mahte be mannum sawlum þæt hī næran æcan, forðam ðū genōh
 25 geare wistest þæt hyt is sēo ealra hēhsta and sēo sēleste Godes gesceafta; and ðū wāst æac genōh geare þæt he nāne gesceafta ne forlēt eallunga gewītan swā þæt hī tō nāwuihte weorðe, ne furðum þā ealra unweorðlicostan. Ac hē gewlitegað and gegerað æalle gesceafta, and æft un-
 30 gewlitedað and ungerað, and æft edniōwað. Swā wrixliað ealle genu þæt hī farað, and instepe æft cumað, and weorðað eft tō ðam ylcan wlite and tō þære ylcan winsumnesse manna bearnum, þe wæron ærpāmðe Adam gesingode. Nū ðū miht geheran þæt nān gesceaft swā clēne on wæg ne
 35 gewīt, þæt hē æft ne cume, nē swā clēne ne forwyrð þæt

⁶ *weorda.*—⁷ *us sæð don.*—¹⁰ *giet and.*—¹¹ *god.*—¹² *purht; purhte.*—

¹⁹ MS. has in parentheses between *hyt* and *hæfde* the words *næfre æft ne.*—²⁵ *wistes.*—³⁵ *hi æft.*

hē tō hwanhwugu ne weorðe. Ac hwī wænst þū þonne, nū þā wācestan gesceafta eallunga ne gewitað, þæt seoleste gescaft myd ealle gewīte?

A. Eala! ic eom myd earmlicre ofergiotolnesse ofseten, þæt ic hyt ne myhte gemunan swā cūð swā hyt mē ær 5 wæs. Mē ðincð nū ðat þū hyt mē hefdest genōh swætele gereahht be þisse ænre bysena, þeah þū mē nāne mā ne sēdest.

G. Sēc nū on ðe selfum ða bysena and þa tæcnu, and þu [meahht] gearu witan þe ðu ær woldest witan þæt ic ðe rehte be ðām uttran bysinum. Ācsa ðīn āgen mōd for hwī hyt 10 swā willen sī and swā geornful tō witanne þætte ær wæs, ær ðu æcenned wære, oððe furðum þīn yldra fæder geboren wære; and æacsa hyt eac for hwī hyt wite þæt hym nū geandweard is and hyt ælce dæge gesihð and gehyrð; oððe hwy hyt wilnige tō wittanne þæt ðe efter ūs gewurðan 15 sceal. Þonne wēne ic þæt hyt wille þe andweardan, gif hyt gesceadwis is, and cwæðan þæt hit forðī wilnige þæt tō witanne þæt ær ūs wes, forðī hit simle wære syððan God þone forman man gesceapen hafde; and hyt forðī fundige wið þæs þe hyt ær wære, þæt tō witanne þæt hyt 20 ær wiste, þeah hyt nū myd þære byrðene þæs lichaman gehefegod sīo, þæt hyt þæt witan ne mage, þæt hyt ær wiste. And ic wēne þæt hyt wille cweðan tō þe þæt hyt forðī þæt wite, þæt hyt ær hær gesihð and gehyrð, forðī hyt hær is on ðisse weurulde; and ic wēne æac þæt [hyt] 25 wille cweðan þat hyt forðī wilnige tō witanne þætte æfter ūrum dagum geweorðan sceal, forðām hyt wāt þæt hyt a beon sceal.

A. Mē ðincð nū þæt þū hæbbe genōh swetole gesæd þæt ælces mannes sawl nū sī, and a beo, and a wære syððan 30 God ærest þone forman man gescōp.

G. Nis hyt nān twēo þæt sawla beoð undeadlice. . Gelēf þīnre āgenre gesceadwisnesse and gelyf Criste, Godes Sunu, and gelyf eallum hys hālgum, forðām hī wēron swiðe unlease gewitan, and gelyf þīnre āgenre sawle, þe ðe ealne 35

¹ hi to. — ² ðað þu. — ³ þeað. — ⁴ þone. — ⁵ smmle. — ⁶ gesceape afde. — ⁷ cneðan það. — ⁸ hy. — ⁹ gespcop. — ¹⁰ gesceadwisnesses. — ¹¹ agenre.

weig segð þurh hyre gescēadwīsnesse þæt heo sī on ðe;
 sēo segð æac þæt heo sī æce, forðām heo wilnað æcra þinga.
 Nis heo nā swā dysigra gesceafta þæt heo wolde sēcan þæt
 heo findan ne meahte, oððe wilnige þæs ðe heo ne ahte, nē
 5 hyre tō ne gebyrede. Forlæt nū þonne unrihtan twēon.
 Genōh sweetol hyt is þæt ðū eart æce and a byst.

A. Þæt ic gehēre and þæt ic gelyfe and geara wōt,
 and ic eom þæs swā gefagen swā ic næfre næs nānes þinges
 swā gefagen. Nū ic gehyre þæt mīn sāwel is æcu and a
 10 lifað, and eall þæt mīn mōd and mīn gescād wīsnesse goodra
 crefta gegadrad þæt mōd þā simle hæfð. And ic gehēre
 æac þæt mīn gewit is æce. Ac mē lyste gyt witan be
 ðām gewitte þæt ic ær æcsode: hweðer hyt æfter þæs
 lichaman gedāle and þære sāwle wēoxe, þe wanede, þe hyt
 15 swā on stāle stōde, þe hyt swā dyde swā hyt hær dæð on
 pisse weorulde — oðre hwile wēoxe, oðre hwile wanode. Ic
 wāt nū þæt þæt lyf a byð and þæt gewit, ac ic ondrede
 þæt hyt bēo on þære weorulde swā hyt hær byð on cildum.
 Ne wene ic nā þæt þæt lyf þær bēo būtan gewitte þe mā
 20 þe hyt hær byð on cildum; þonne byð þær forlytlu wyn-
 sumnes æt þām lyfe.

G. Ic gehēre nū hwæt þū woldest witan, ac ic hyt
 þe ne mæg myd fæawum weordum gesecgan. Gyf þū hyt
 openlice witan wilt, þonne scealt þū hyt sēcan on þære bēc
 25 þe wē hātað *De Videndo Deo*. Sēo bōc is on Englisc ge-
 hāten *Be Godes Ansýne*. Ac bēo nū gōdes mōdes, and smæa
 þæt þū nū leornodest, and uton būtan byddan þonne þæt [hē]
 unc gefultmige, forðām hē gehēt þæt hē wolde fultmian
 ælcum þāra þe tō hym cleopode and rihtes wilnode; and hē
 30 gehēt būtan ælcum twēon þæt hē ūs getēhte æfter pisse
 weorulde þæt wē meohton ful gewislice witan fulne wīsdōm
 and ful sōðfæstnesse; þæt þū meaht gehýran micle openlicor
 on þære bēc þe ic þe ær nemde—*De Videndo Deo*.

Hær endiað þā blōstman þære æftran bēc þe wē hātað
 35 *Soliloquiorum*.

¹ gescēadwīsnesses. — ² hæcra. — ¹¹ habban. — ¹⁵ ær. — ¹⁶ byt. — ²³ we
 ne mæg. — ²⁵ di; englicst. — ²⁷ leornodes. — ³² milcle. — ³¹ ær.

BOOK III.

pā cwæð ic: Nū [pū] hefst pā cwydas geendod þe pū of ðisum twām bōcum alēse, and næfst mē gýt geandweard be ðām þe ic þe nū nīehst æcsode, þæt wæs, be mīnum gewitte. Ic þe æcsodde hweðer hyt, æfter þæs lichaman gedale and þære sǣwle, weoxe, þe wanode, þe hyt ægðer 5 dyde swā hyt hær dæð.

G. Hū ne sæde ic þe ær þæt pū hyt sceolt sēcan on þære bēc þe wit pā ymb sprēcon? Leorna pā bōc, þonne findst pū hyt þær.

A. Mē ne onhagað nū pā bōc ealle tō āsmāganne; 10 ac ic wolde þæt pū mē þæt wuldor þāra gōdena, þæt heom pīnce heora silfra wite þe mære, forðām hī noldon be heora fædra lārūm pā ylcan āre geearnian pā hwile þe hī on þisse weorulde wēron. And pā gōdan gesēoð æac heora witu, forðām þæt heom ðince heora āgnu þe mære. Ðā 15 yfelan gesēoð God, swā-swā se scyldiga man þe byð wið sumne king forweorht; and hē gesyhð hine and hys dēorlingas, þonne pīncð hym hys wite þe mære. And swā æac þæs kīnges dēorlinges gesēoð heora wite, forðām þæt hym ā pīncð heora āgenu ār þe mære. Ne sceal þeah nān man 20 wēnan þæt æalla pā þe on helle bēoð habban gelīc wite, nē ealle pā þe on heofenum bēoð nabbað gelīc wuldor; ac ælc hefð be hys gearnunga, swā wite, swā wuldor, swæðer hē on byð. Ðā gelīcan habbað heom gelīc. Nis þæs æac nā tō wēnanne þæt ealle men hæbben gelīcne wīsdōm on 25 heofenum; ac ælc hæfð be þām andefnum þe hē hær æfter æarnað. Swā ær hē hær swiðor swincð and swiðor giornð wīsdōmes and rihtwīsnesse, swā hē hys þær mære hæft, and

¹ heft; þe pū on.—⁴ æcsodde; þas.—⁶ ær.—¹² nolde.—¹⁵ agnum.—²⁰ þ me hym.—²⁵ ær.

æac mæren ære and mæren wuldor. Hwæðer þe nū gæt sī
 ✓ genōh sweotole gesed be þam wīsdōme and be þære Godes
 ansīne?

A. Gēa; genōh wel ic gelife þæt wē nāne wiuht ne
 5 þurfon forlætan þæs wīsdōmes þe wē nū habbað, þeah sēo
 sāwl and se lichama hȳ gedælan. Ac ic gelyfe þæt ūre
 gewit weorðe myd þī swiðe miclum geæced, þeah wē eall
 witan [ne] magen ær dōmes dæge þæt þæt [wē] witan woldon.
 Ac ic gelyfe æfter dōmes dæge þæt ūs ne bēo nānwihht
 10 dȳhle, nāwðer ne þæs þe on ūrum dagum byð, ne þæs þe
 ær ūs wæs, ne þæs þe æfter ūs gewyrð. Ðū hæfst mē
 nū manega bysna gereiht, and ic hæbbe sælf gesegen on
 hālgum bōcum gewritum mā þonne ic areccan mage, oððe
 furðum gemunan mage. Ðū tēhtest mē eac swā ungelygena
 15 gewittnesse swā ic nān oððer dōn ne mæg, būte ic næde
 scall hym gelifan; forðām gyf [ic] nānre wācran gewittnesse
 ne gelyfe, þonne wāt ic swiðe lytel oððer nānwihht. Hwæt
 wāt ic būton þat ic wilnie þæt wē be Gode witan swā
 sweotole swā wē woldon? Ac þæt mōd is mid þam lichaman
 20 gehefegod and ābysgod, þæt wē ne magon myd þæs mōdes
 ēagum nān þing gesēon swylc swilc hyt is, ðe mā þe ðū
 myht hwīlum þære sunnan scȳman gesēon, þonne þā wolcnan
 scēotað betwēon hyre and þe; and þeah heo scȳnað swiðe
 beorhte þær þer heo bēoð. Ne furðum þeah þer nān wolcne
 25 sī betwēon þe and hyre, þū hȳ ne myht ful sweotole gesēon
 swilce swilc heo is, forðām þū ne eart ðer þær heo is; ne
 þīn lichaman þær bēon ne mæg, ne þīn lȳchamlican ægan
 þær nāwer nēah cuman ne magon, ne þer nēah ge gesēon.
 Ne furðan þone mōnan, þe ūs nēar is, wē ne magon gesēon
 30 swilcne swilc hē is. Wē witon þæt hē is brādre ðonne se
 myddaneard, and þeah ne pincð ūs hwīlum þe bradder þe
 ān scyld for þære firlene. Nū þū hæfst gehȳred þæt wē nāðer
 ne myd þæs mōdes ēagan nānwihht ne magon of þisse
 weorulde gesēon eallunga swā-swā hyt is; ac of ðam dæle
 35 þe wē hys gesēoð wē sceolun gelifan þane dæl þe wē hys

⁴ þ þe.—⁸ þ wetan.—¹⁰ byð.—¹¹ ær þæs.—¹² hæbbe and ic me.—
¹³ areccam.—¹⁸ wilnian.—¹⁹ þa.—²¹ ða ma.—³⁰ ðonne þæs.—³² fīrle; hæft.

ne geseoð. Ac ūs ys gehāten būtan ælcum twēon swā-
 swā wē of þisse weorulde weorðað, and sēo sǣwle of þære
 carcerne þæs lichaman aletan byð, þæt wē witon ælces
 þinges þe wē nū wilniað tō witanne, and micle mære þonne
 þā ealdan men, þā ealra wissestan on þisse weorulde, witan 5
 magen. And efter dōmes dæge ūs ys gehāten þæt wē mōten
 God gesēon openlice, ealne gesēon, swylce swylce hē ys, and
 hyne a syððan cunnan swā georne swā hē nū ūs can. Ne
 byð ūs næfre syððan nānes wīsdōmes wana. Nele hē ūs
 nānwiht helan, sē þe ūs læt hyne selfne cunnan. Ac wē 10
 witon ðonne eall þæt wē nū wilniað tō witanne, ge æac
 þæt þæt wē nū nā ne wilniað tō witanne. Ealle wē geseoð
 God, ge þā þe hēr wyrste beoð ge þā þe hēr beste beoð.
 Ealle þā gōðan hyne geseoð, heom tō frōfran and tō gefēan
 and tō āre and [tō] eadnesse and tō wuldre; and þā yfelan 15
 hyne geseoð swā ylce swā þā gōðan, heom þeah tō wite,
 forðam hī geseoð meahte oððe mōsten on þæs wurlde,
 oððe hweðer hī enige geminde hefde þāra frēonda þe hī
 beftan. heom lefdon on þisse weorulde.

20

Ðā answarede hē ān his agnum ingepancum and cwæð:
 Hwī wēnst þū þæt þā goodan forðgefarenan habbað fulne
 frēodōm and eall witon þæt hī witan lyst, ge on þissum
 andweardan lyfe, ge on ðām tōweardan? Hwī wēnst
 þū þæt hī nabban nānege munde heora frēonda on þisse
 weorulde, ðe se yfela welega on helle tintregum ondræd 25
 hys frēondum þā ylcan witu þe hē gearnod hæfde. Þæt wes
 sē, ðe Crist sēde on hys godspelle þæt hē bēde Abraham
 þæt hē sende Lazarus, ðone pearfan, tō hym, þæt hē
 myd hys lytlan fingre hym gedripte weteris on þā tungan,
 and hys þurst myd þī gecelde. Ðā cwæð Abraham: 'Nese, 30
 mīn [sunu]; ac gepenc þæt þū hym forwyrndest ælcra
 getesa ðā git bēcgen on lichaman wēron, and þū hefdest

¹ *hys gehaten.*—² *gæð þæs; byð þ ge.*—³ *hys.*—⁴ *geseo; he hys.*—
²⁰ *his an.*—²¹ *forðgefarenan.*—²² *is.*—²³ *wi.*—²⁴ *freodum; gearnod hæftde.*—
²⁵ *habraham; laðzearus.*—³⁰ *habraham.*—³¹ *mīn cýlnesse.*

ælc good, hē hefde ælc yfel; ne mōt hē þe nū þȳ mære dōn
 tō getæsan þe ðū þā hym woldest.' Ðā cwæð se welega:
 'Abraham, nū gyf þæt beon ne mæg, onsend hyne tō mīnum
 v brōðrum þā sint gīet on eorðan, þær ic wes, þæt hē him
 5 āsecge on hwilcūm gewīte ic eom, and hē gelære þæt hȳ
 hī wið þæt warnien þæt hȳ hær ne cumen.' Ðā cwæð
 Abraham: 'Nese, næse; hī habbað hāligra fedra bēc myd
 heom on eorðan. Leorniaen þā on, and gelyfan þām; gyf
 hȳ him [ne] gelyfað, ðonne ne gelyfað hī nā Lazere, þeah
 10 hē cume tō him.'

Nū [wē] magon gehȳran, þæt ægðer ge ðā goodan
 forðgefaranan ge þā yfelan witon eall þæt is on pisse
 weorulde gewyrð, and eac on þā weorulde þe [hī] on beoð.
 Hī witon þane mæstan dæl, þeah hȳ hyt eall niton ær dōmes
 15 dæge, and hī habbað swīðe miccle gemynde on þās weorulde
 heora māga and heora frēonda. And þā gooda helpað ðām
 goodum, and heora ælc oðrum be ðām dæle þe hȳ magon.
 Ac þā goodan nellað heora yflum frēondum ārian, forðām
 hȳ nellað heora yfeles geswīcan, ðe mā þe Abraham wolde
 20 þām welegan ārian þe hē hys ægnes kinnes wēre, forðām
 [hē] ongæt þat hē Gode næs swā eadmōd swā-swā hē myd
 rihte sceol. Ðā yfelan þanne ne magon nāwðer ne heora
 frēondum, ne heom selfum nāne goode, forðām hȳ ær on
 nānre helpe neron nāðer ne heom sylfum ne heora frēondum,
 25 þā þe ær heom forðgewitone wēron, ðā hȳ on pisse weorulde
 wēron. Ac hym byð þonne swā-swā þām mannū, þe hēr
 beoð on sumes kinges carcerne gebrōhte, and magon gesēon
 ælc dæge heora frēond, and geāhsian be heom þæt þæt hȳ
 willað, and ne magon heom þeah nā nāne gōde ne beon,
 30 ne hī hym þe mā, oððe nellað, oððe ne magon. Ðæs hæbbað
 þā yfelan þe mære wīte on þære tōweardan weorulde, þe
 hȳ witan þā āre and þone wearðscype þara goodene; and
 eac þæs þe mære þe hȳ gemunan æalle þā āre þe hȳ on

³ *lazarus abraham; hyt þæt.* — ⁶ *warien.* — ⁷ *habraham.* — ⁷ *myd*
heoma. — ¹⁵ *þæs.* — ¹⁶ *freoda.* — ¹⁸ *freodum.* — ¹⁹ *habraham.* — ²⁰ *weron.* —
²¹ *þa hē goode; eadmōd.* — ²⁵ *þam þe.* — ²⁷ *kinges.* — ²⁹ *beoð.* — ³² *wearðscype.*

þisse weorulde hæfden; and ēac þā witon þe þā habbað, þe þone bæftan heom byð on þisse weorulde.

Ðā goodan, þonne, ðe fulne frēodōm habbað, gesēoð ēgðer ge heora frēond ge heora fēond, swā-swā hēr rice man gesēoð oft ēgðer æt sumne ge heora frēond ge heora fēond. Gelīce hī hȳ gesēoð and gelīce hȳ hī ongyotað, 5 þēah hī hī ne lufigen. And æft þā rihtwisan, syððan hȳ of þisse weorulde bēoð, hȳ gemunan swiðe oft ægðer ge ðæs gōdes ge þæs yfeles, þe hȳ on ðisse weorulde hæfdon, and fageniað swiðe swiðlice þæt [hȳ] ne forlētan heora Drihtnes willan nāwðer nē on ēðum þingum, nē on rēnum, þā hwile þe hī on þisse weorulde wēron. Swā-swā sum rice man on þisse weorulde hym habbe hys dēorlinga sumne fram adrifen, oððe heora bēgra unwyllum hym sī fram 15 anȳd, and hæbbe ðonne monige wīte and mani ungelimp on hys wrēcsiðe, and [hē] cume þēah tō þām ylcan hlāforde þe hē ær myd wes, and sī þær micle ārlicor þonne he ær wæs. Þonne gemynð hē þā ungelimp þe [hē] hēr hæfde on hys wrēcsiðe, and ne byð þēah nā þe unbliðre. Ac ic silf geseah oððe [gelyfde] þæt þæt mē unsōðfæstran men sædon 20 þonne þā wæron þe þæt sēdon þæt wit þær ymb sint. Hū ne sceal ic nēde oðer twēgera: oððe sumum men gelīfan, oððe nānum? Mē þincð nū þæt ic wite hwā Romeburh timbrode, and æac feala oðra þinga þe ær ūrum dagum geweordon wæs, þā ic ne mæg æalla āriman. Nāt ic nō 25 ðī hwā [Rome]burh timbrede þe ic self hyt gesāwe. Nē furðum þæt nāt [ic] hwilces cynnes ic eom, nē hwā mīn feder wæs oððe mōdor, būton be gesegenum. Ic wāt þæt mīn fæder mē gestriende, and mīn mōdor mē gebær. Nāt ic hyt nā þȳ þæt ic hyt self gesāwe, ac forðī þe hyt man 30 mē sæde. Ne sædon hyt mē þēah nāne swā sōðfeste men swā ðær weron ðe þæt sædon þe wit nū lange æfter spyredon, and þēah ic hys gelyfe.

Þī mē þincð swiðe dysig man and swiðe unlæde þe

² þonne bæftan.—⁵ gefeod ofð.—⁹ ðas; hædon.—¹¹ drihtnes; eðnum.—

²³ sumum nī.—²⁴ þincga.

nele hys andgyt æcan þā hwīle þe hē on þisse weorulde
byð, and simle wīscan and willnian þæt hē mōte cuman tō
ðam æcan lyfe þær ūs nānwiht ne byð dýgles.

Hær endiað þā cwidas þe Ælfred kining ālæs of þære
5 bēc þe wē hātað on

² *smile*; a word erased between *smile* and *wiscan*.—⁴ *ær*.

Notes.

1. 1 Apparently the first letter of *Gaderode* is, in the MS., an ornamental capital, thus denoting the beginning of a chapter, if not a book. Cf. the first facsimile. The omission of the subject is not a sufficient reason for indicating a lost beginning. But possibly the first letter is *I*.

kigclas. Only *C. P.* 297. 1. Cf. New English Dict. under *cudgel*. Junius and Wanley read *rigelas*. Cf. ORSNAFORDA for OKSNAFORDA in the *Jubilee Edition*.

1. 2 *tola*. Cf. *Bo.* 30. 7; and esp. 40. 5 ff.

1. 4 *be pām dzle*. So 58. 14; *Bo.* 93. 23; 109. 21; *C. P.* 58. 14.

1. 12 *windan*. Probably an allusion to the wicker-work buildings of Alfred's time.

1. 17 *while*. *Wh* only here.

1. 19, 20 Cf. *Introd.*

2. 2 *tō pām*. *To the extent*; so 5. 14.

2. 4 *āre*. *Ār* being fem., we should expect *tō pāre ēcan*. For other confusions of gender cf. *ænigne hēle*, 32. 14; *ænigne wemnesse*, 36. 14; 49. 4; etc.

2. 13-17 A prayer sublime in its pathos. *gifola*. Suggested by Wülker for MS. *gidfola*. Cf. *Beitr.* IV, p. 108 and see *Bo.* 119. 31.

3. 1-11 Note this skilful transition from his own preface to Augustine's thoughts.

3. 7 *tō forletende*. Present participial form for gerund. So 12. 12; 14. 17; etc.

3. 12 ff. Wülker, *Beitr.* IV, p. 105, uses this as a proof of Alfred's authorship.

4. 8-13 *and . . . onhagie*. Added by Alfred to the original.

4. 20 *Ic . . . ða*. Added by Alfred.

4. 21-14. 9 This elaborate prayer recalls the similar one at the beginning of Augustine's *Confessions*.

5. 13-16 *ac ... wlitige*. Added by Alfred.
 6. 2-4 *Ðū ... becumen*. Free rendering.
 6. 7 *hēhstan*. Nom. sing. in -n; so 6. 5; 13. 6; etc.
 6. 14-15 *pū ... hrine*. Added.
 6. 15 Alfred is fond of such particularizings where the Latin has only general terms; cf. 9. 4, 19; etc.
 7. 5-7 Augustine frequently introduces Faith, Hope, and Love so. Cf. his *Handbook on Faith, Hope, and Love*, Migne, 40. 231.
 8. 10-11 *and ūs ... dydon*. Added.
 9. 4 *Fæder ... Gāst*. Added. Note the Trinitarianism; so 9. 10.
 9. 10, 11 *Pū ... Gāst*. Added.
 9. 15 *sēo sunne bringð lēohne dæg*, etc. Cf. *Bo*. 49. 21, 22.
 9. 22 *tunglai*. The *i* is likely a scribal error.
 9. 23-10. 17 and *eft ... Godes bebode*. Here is the first considerable addition by Alfred.
 9. 24 *Wriðliað sume*, etc. Cf. *Bo*.
 11. 14 Another prominent thought. Cf. 34. 21 ff.; 44. 24 ff.; etc.
 11. 21-12. 7 *forðām ... gebrohton*. Added.
 14. 5 *sile mē oferhylda*. 'Grant me largeness of spirit.' Cf. *magnanimum* of the Latin. But see *C. P.* 110. 23 and *Bo*. 62. 16. Cf. the list of Virtues in 5-8 with 22. 14-18 and with Dante's *Purgatory*.
 14. 14 *Ic woldo*. The only use of the old ending. Cf. 11. 19 and 20, and *cweðo*, *C. P.* 397. 27.
 14. 15-18 *pe ... mē*. Added.
 14. 19-15. 6, *Ic ... wære*. Free rendering.
 16. 5-6, *Gyf ... hæfð*. Added.
 16. 10, 11 *Hū ... nytenu*. Free rendering.
 18. 3-5 *Ac ... gebringan*. Added.
 18. 6, 7 *Gelyfst ... mōnan*. Free rendering.
 18. 12-15 *nāðer ... gescēadwīsnesse*. Added.
 18. 20-19. 2 *Ic ... mē*. Free rendering.
 20. 7-19 *mē ... færelð*. Free rendering.
 20. 21-23 *ðā ... twēonige*. Added.
 21. 7-9 *atefred ... is*. Added.
 22. 2 Here a considerable omission of the Latin compensates for the long addition following.
 22. 3-26. 5 *For ... understentst*. Added.
 26. 16-27. 1 *God ... mæge*. Added.
 27. 2-29. 16 *Wite ... lufe*. Free rendering.
 27. 4 After *hāwode* a possible corruption of the MS.
 29. 4 ff. Cf. Jerome's *Commentary* on 1. Cor. 13, Migne, 30. 759.
 29. 9 Psalms 119. 96, the only Latin quotation used in this work. Cf. Jerome's *Commentary on the Psalms*, Migne, 26. 1197.
 29. 20 [*hlāford*]. Hulme, p. 58, suggests *hæseta* for MS. *ho feut*.

29. 16-31. 27 *Ðæt . . . byð*. Added.
 32. 1-19 *Swiðe . . . dome*. Free rendering.
 33. 18-20 *Ðāra . . . swiðlice*. Added.
 35. 6-10 *Ne . . . ðearfe*. Added.
 35. 17 On *bi bzon*, see Wülfing, § 633.
 36. 1-39. 9 *Ne . . . þæt*. Free rendering.
 38. 5. *togeanan*. Hulme suggests an emendation to *togefnan*. Cf. Wülfing, § 71, p. 95.
 40. 9-11 *gyf . . . dyde*. Added.
 41. 1-43. 12 *Tōðæcce . . . wære*. Free rendering.
 43. 13-19 *Hū . . . wilnige*. Added.
 43. 15 Cf. Prov. 4. 8.
 43. 23-44. 27 *Næfð . . . summan*. This interesting addition by Alfred is clearly in keeping with a royal author. Cf. the following passages on this point: 39. 20 ff. and 69. 12 ff.; also *Introd.*
 45. 16-18 *se . . . sæclife*. Cf. this passage with the following from *C. P.*, p. 23. 16-18, as bearing on the common authorship of these two works: 'Nū ic wilnige ðætte ðeos spræce stīgge on ðæt ingeðonc ðæs leorneres, sūa sūa on sume hlædre, stæpmælum nēar and nēar, oððæt hīo fæstlice gestond on ðæm solore ðæs mōdes ðe hi leornige'.
 46. 1-5 *Nese . . . onhagað*. Free rendering.
 46. 10-11 *and . . . fēht*. Added.
 47. 3-49. 9 *Ne . . . lēohte*. Free rendering.
 47. 14 Cf. Augustine's *Epistle* 92, *Migne*, 33. 318, and his *Sermon*, 78. 6, *Migne* 38. Also cf. John 4. 24, and 1. John 3. 2.
 50. 5-7 *oððe . . . lyf*. Added.
 50. 7 John 14. 6.
 50. 11 *oðer . . . byð*. Added.
 50. 18-51. 1 *and . . . wurde*. Added.
 51. 4-54. 5 *Nese . . . þæt*. Free rendering.
 52. 14-53. 5 *Sæ . . . beoð*. Cf. Augustine's *City of God*, 22. 29.
 Also cf. *Bo*.
 55. 2-57. 12 *Ēala . . . woldest*. Free rendering.
 55. 3 From this point Alfred's version is an epitome rather than a translation.
 59. 20 *wealt*. Wülfing, § 17, reads *weald*.
 63. 29-31 Cf. Augustine on the *Origin of Soul and Body*.
 64. 5 ff. Cf. Augustine's *Epistle* 147, and *City of God*, 20. 22; 22. 30.
 65. 11 The lost part doubtless contains the response of *G.*, hence the two consecutive speeches of *A*.
 65. 10 ff. Cf. Gregory's *Dialogues*, 4. 43, 44.
 65. 15 Cf. Jerome's *Commentary on Luke*, *Migne*, 30. 575.
 66. 4 ff. Cf. Augustine's *Epistle* 147, 3. 20; 22. 23; Gregory's *Dialogues*, 4. 33.

67. 25 *de*. Here with the force of *since*.

67. 27-68. 10 Jerome's *Vulgate*, Luke 16. 19-31, rather than Gregory's *Dialogues*, 4. 33. Wülker is wrong in citing the latter as a source, since Gregory omits the closing words of the passage.

68. 30 ff. Cf. Gregory's *Morals*, 4. 36; 18. 54; and *Dialogues*, 4. 33.

69. 23 ff. Cf. Augustine's *Epistle* 147, § 5.

69. 34-70. 3. Cf. 1. 15 ff.

70. 5 Wülker, *Beitr.* IV, 119, suggests the following as a possible restoration: [Ladene *De Videndo Deo* and on Englisc be *Godes Ansyne*.]

Glossary.

[The abbreviations used will be readily understood. Unless the number of times a word occurs is given, *etc.* denotes that it occurs frequently. Words not found in the *Boethius* are marked with †.]

A.

- ā, adv., *always, ever*: 3. 4; 36. 5; 48. 15; 49. 9; 52. 7, 12 (2); 56. 12; 57. 1; 59. 5, 6, 27; 63. 27, 30 (2); 64. 6, 9, 17; 65. 20; 67. 8.
 āberan, sv. 4, *bear, carry*: inf. 1. 5, 7.
 ābysagian, wv., *busy, occupy*: 3. sg. ābysgað, 33. 8; opt. 3. sg. ābysige, 36. 4; pp. ābysgod, 66. 20.
 ac, conj., *but*: 1. 15 (105 times).
 ācennan, wv., *bear, bring forth*: pp. ācende, 59. 22; ācenned, 63. 12.
 ācsian, wv., *ask, inquire of*: 1. sg. ācsige, 38. 4; āhsige, 39. 9, 10; 2. sg. ācsast, 15. 1; 36. 15; pret. 1. sg. ācsode, 56. 12; 64. 13; 65. 3; ācsodde (MS. acsoðde), 65. 4; 2. sg. ācsodest, 52. 4; 59. 5; 60. 9; imp. ācsa, 63. 10; āacsa, 63. 13; inf. 23. 3; 24. 10.
 ācsung, f., *inquiry, question*: ns. 51. 11.
 †ācucian, wv., *quicken, revive*: 3. sg. ācucað, 6. 22.
 ādrifan, sv. 1, *drive away, expel*: imp. ādrif, 11. 15; pp. ādrifen, 69. 14.
 æ, f., *law*: ds. 19. 8; ap. 6. 16.
 æac, see ēac.
 æaca, see ēaca.
 æarnian, see earnian.
 †æfest, adj., *righteous, pious*: nsm., 61. 9.
 æfre, adv., *ever, at any time*: 21. 2 (11 times); ēfre, 15. 9; 62. 13.
 æfter, prep. w. dat., *after*: 30. 24; 33. 16, 17; 36. 15; 38. 6, 7; 41. 19; 43. 10; 45. 23; 47. 17; 55. 3; 56. 13; 59. 6, 8; 63. 26; 64. 13, 30; 65. 4; 66. 9, 11; efter, * 39. 20; 63. 15; 67. 6; after, 25. 10; 48. 5 (MS. afwer).
 æfter, adv., *after, about*: 15. 1; 26. 2; 27. 4; 39. 18; 49. 16; 56. 12; 59. 5; 69. 32.
 æftera, comp. adj., *second, following*: gsf. æftran, 55. 1; 64. 34.
 æg, n., *egg*: ds. æge, 20. 14.
 ægðer, correl. conj., with ge . . . ge, *both, and*: 1. 14, etc.
 ægðer, pron., *both, either, all*: n. 9. 2; g. ægperes, 2. 15; d. ægðrum, 2. 16; ægþrum, 28. 15, 16; ip. ægðrum, 21. 14; ap. ægðer, 21. 10, etc.

- ælc, adj., pron., *each, every, all*:
 nsm. 6. 19, 20; 27. 5; 31. 23;
 42. 3; 43. 9, 11; 44. 15; 65. 23,
 26; 45. 3 (MS. æcle); 68. 17; æalc,
 11. 1; ns. 50. 17; nsn. ēlc, 31. 9;
 ælc, 10. 21; 51. 10 (MS. æcl); nsf.
 9. 13, 20; 58. 12; gsm. ælces,
 44. 18; 63. 30; gsn. 4. 8; 9. 10;
 10. 20; 27. 11; 29. 10; 67. 3; gsf.
 ælcra, 41. 1; 53. 1; ælcra, 67. 31;
 ēlcere, 30. 3; dsm. ælcum, 23. 6;
 30. 13; 41. 8, 18 (2); 43. 8; 64. 29,
 30; 67. 1; dsn. 1. 2, 7; 5. 19;
 27. 9; ælcum, 5. 7; ēlcum, 60. 22;
 asm. ælcne, 1. 8; 2. 7; 16. 17;
 asn. ælc, 5. 8; 16. 6; 43. 1, 5;
 68. 1 (2); asf. ællce, 34. 13; ælce,
 42. 16; ism. ælc, 68. 28; ælce,
 63. 14; ēlcæ, 26. 16.
- ælunge, adj., *tedious*: 59. 31.
- ælmihtig, adj., *almighty, all-power-
 ful*: nsm. 26. 10; ælmihtih, 58. 27;
 wk. almihtiga 61. 15; asf. æl-
 myhtian, 31. 25.
- †ælmihthnes, f., *omnipotence*: ds.
 ælmihthnesse, 59. 13.
- †æmanne, adj., *uninhabited, void
 of*: 4. 8; æmenne, 4. 11.
- †æmettig, adj., *empty*: npm. æmet-
 tige, 55. 2.
- ænig, adj., pron., *any(one)*: nsm.
 24. 12; 42. 7; nsf. 25. 17; ns.
 ēnig, 58. 22, 23; gsm. ēniges
 (MS. egniges), 35. 11; 35. 21;
 gsn. æniges, 13. 13; gsf. ænigre
 (MS. ænigne), 36. 14; dsm. æneg-
 um, 42. 8; asm. ægne, 22. 1;
 ænigne, 30. 22; as. ænig, 2. 8;
 18. 13; 42. 9; 36. 13 (MS. ægnig);
 asf. ænigne (!), 32. 14; 49. 4; æni,
 34. 22; dpm. ænigum, 37. 8; æng-
 um, 54. 4; dpn. ēnugum, 53. 11.
- ænlic, adj., *excellent, peerless*: asn.
 1. 12.
- æppel, m., *apple; ball*: ds. æpple,
 20. 14; np. æpla, 10. 3.
- ær, adv., *before*: 2. 23, etc.; ēr,
 60. 7; 61. 12; sup. ærest, *first*:
 4. 22, etc.
- ær, prep. w. dat., *before*: 2. 1, etc.;
 conj. w. ðām, 12. 9; ærðām, w.
 opt., 45. 9.
- ærendgewrit, n., *letter*: ns. 23. 14.
- æt, prep. w. dat., *at, near*: 53. 10;
 56. 2; 60. 22, 29; 64. 21; 69. 5;
 w. acc., 1. 8.
- †ætatan, wv., *eat*: inf. 17. 16; ger.
 ætanne, 37. 5.
- ætfastan, wv., *fasten*: pret. 3. pl.
 ætfæstnodon, 21. 19.
- †ætsacan, sv. 6, w. gen., *deny*: inf.
 34. 5.
- æwilm, m., *fount*: ns. 10. 20.
- āfastnian, wv., *fasten, make firm*:
 inf. 23. 1.
- āfandian, wv., *test by experience,
 prove*: pp. āfandud, 32. 7, 8; āfan-
 dod, 32. 11.
- †afeallan, rv., *fall*: 3. sg. āfealð
 (MS. asealð), 6. 19.
- āgan, anv., *own, possess*: pret. 3. sg.
 āhte, 64. 4.
- āgen, adj., *own*: ns. 7. 19; 53. 14;
 nsn. 33. 18; nsf. āgene (MS. hag-
 ene), 33. 18; āgenu, 65. 20; gsm.
 āgnes, 53. 13; āgnes, 68. 20; gsf.
 āgenre, 63. 33, 35 (MS. agenne);
 dsn. āgnum, 31. 15; āgenum (MS.
 geagnum), 33. 17; āgnum, 67. 20;
 ds. 65. 15; asm. āgene (MS. ang-
 ene), 12. 8; 25. 10; asn. āgen,
 63. 10; asf. āgene, 15. 20, etc.
- āgiefan, sv. 5, *give up*: imp. āgyf,
 12. 9.
- †āgȳmian, wv., w. gen., *contem-
 plate*: 1. sg. āgȳme, 25. 16.
- āhebban, sv. 6., *exalt*: 3. sg. āhefð,
 7. 6; āhæfð, 53. 15.

- alætan, rv., *let go, lose*: inf. 59. 1; alætan, 33. 7; 42. 16; pp. alætan, 67. 3.
 †ālesan, sv. 5, *cull, gather*: pret. 3. sg. ālæs, 70. 4; opt. pret. 2. sg. ālēse, 65. 2.
 aliefan, wv., *permit*: pp. ālyfad, 16. 16.
 aliesan, wv., *free from, redeem*: pret. 2. sg. ālydest, 8. 21; opt. 2. sg. ālyse, 5. 2; imp. ālyse, 13. 9.
 āmærran, wv., *mar, hinder*: opt. pret. 3. pl. āmyrdan; inf. 33. 2; āmirran (MS. amirram), 8. 17; pp. āmyrred, 18. 2.
 ān, num. and adj., *one, alone, only; a, an*: nsm. 66. 32; 67. 20; as. 50. 9; 57. 5; nsm. wk. āna, 9. 3; 11. 12; 13. 7; nsn. ān, 30. 3; 31. 6; 33. 10; 40. 9; gsm. 44. 20; gs. ānes, 15. 10; ānnes, 50. 1; dsm. ānum, 20. 13; 43. 7, 12; 44. 10; dsf. ānre, 1. 5; 20. 17; 42. 16; 44. 21; 63. 7; asm. āne, 35. 13; ānne, 11. 10; 44. 4; ān, 44. 14; asn. 46. 22.
 †anbidian, wv., *abide*: 1. sg. anbidie, 30. 27.
 ancor, m., *anchor*: ns. ancer, 22. 6; ds. ancre, 22. 5; 30. 1; ap. ancras (MS. amcras), 23. 1; np. anceras, 29. 16; gp. ancra, 23. 7; dp. ancrum, 22. 17; 24. 18.
 ancorstreng, m., *cable*: ns. 22. 4; ds. ancerstrengne, 28. 17.
 and, conj., *and*: in MS. always written 7; 1. 1, etc.
 andefn, f., *proportion*: ds. andefne, 52. 19; 53. 1; dp. andefnum, 65. 26.
 andettan, wv., *confess*: 1. sg. andette, 25. 13; 32. 22; 35. 22.
 †andætta, wm., *confessor*: bēon andætta, *acknowledge*, 52. 6.
 andgit, n., *intellect, reason, mind*: ns. andgyt, 29. 7; angyt, 28. 2, 3, 13 (2); 44. 26; andgit, 45. 1; gs. andgytes, 31. 24; 32. 17; andgyttes, 49. 6; ds. andgytte, 19. 13; angytte, 21. 16; angitte, 4. 19; as. andgyt, 70. 1; angyt, 8. 18; ds. angyttum, 19. 17.
 †andgitlic, adj., *intelligible*: nsn. wk. andgitlice, 6. 12; gsn. wk. angitlican, 6. 1.
 andswarian, wv., *answer*: 2. sg. andswarast, 39. 3; ger. andsweorianne, 32. 17; pret. 3. sg. answerode, 2. 21; 3. 7; 14. 10; answerede, 67. 20.
 andweard, adj., *present, temporal*: gsn. wk. andweardan, 25. 18; 60. 1; dsn. wk. 43. 18, 23; 60. 3; 67. 23; asn. andwearde, 60. 12.
 andweorc, n., *matter*: ds. andweorce, 5. 7.
 andwyrðan, wv., *answer*: opt. 2. sg. andwyrde, 47. 4; inf. andweardan, 63. 16.
 anlang, prep. w. gen., *along*: 20. 17.
 anlīcness, see onlīcness.
 ānmōdness, f., *unanimity*, (Lat. concordia): ds. ānmōdnesse, 9. 8.
 ānness, f., *unity*: ds. ānnesse, 59. 14.
 ansīen, f., *face, vision*, (Lat. videndo): ds. ansīne, 66. 3; ansyne, 64. 26.
 ansvarian, see andswarian.
 anweald, m., *authority*: ds. anwealde, 11. 12; as. anweald (MS. anweald), 59. 21.
 †ānyðan, wv., *drive out, banish*: pp. ānyð, 69. 15.
 ār, f., *honor*: ns. 65. 20; ds. āre, 2. 4; 44. 12, 20; 67. 15; as. 66. 1; gp. āra, 46. 21; 47. 2; ap. 46. 8; āre, 65. 13; 68. 32, 33.
 ārædan, wv., *utter*: opt. 1. sg. ārædige, 13. 24.

äreccan, wv., *tell, count*: inf. 66. 13 (MS. areccam).
 ärēdian, wv., *find*: inf. 2. 3.
 ärētan, wv., *cheer*: pp. ärētne, 32. 2.
 †ārfaest, adj., *gracious*: vsm. ārfæsta, 11. 20.
 ārian, wv., *honor*: w. dat. 68. 18, 20.
 †ārht, adv., *rightly*: 13. 7.
 ārīman, wv., *enumerate*: 62. 6, 13; 69. 25.
 †ārīsan, sv. 1, *arise*: 3. sg. ārīst, 6. 20; 3. pl. ārīsað, 10. 10; opt. 2. sg. (?) ārīse, 8. 5; opt. 3. pl. 8. 6.
 ārlic, adj., *honorable*: comp. nsm. ārlicor, 69. 17.
 āsecgan, wv., *tell, say*: opt. 3. sg. āsege, 68. 5; pp. āsæd, 23. 5.
 āsmēagan, wv., *consider, examine*: ger. āsmēaganne, 65. 10; pp. āsmāeac, 54. 4.
 †āsprēotan, sv. 2, *sprout*: inf. āsprētgan, 39. 6.
 †āstandan, sv. 6, *stand, endure*: 3. sg. āstynt, 6. 21.
 āstyfecian, wv., *eradicate, extirpate*: pp. āstyfcod, 37. 15.

†āstyran, wv., *govern, rule*: 2. sg. āstýrst, 9. 16.
 †ātīefran, wv., *paint*: pp. ātēfred, 20. 14; 21. 7.
 āpennan, wv., *stretch*: pp. āpenæd, 22. 5.
 āðer, pron., *either*: 15. 21; 37. 6; āwðer, 32. 15; w. correl. oððe ... oððe, 49. 2, etc.
 †āþolian, wv., *hold*: 3. sg. āþolað, 22. 9.
 āðrēotan, sv. 2, *impers., weary*: 3. sg. āðrēað, 35. 22.
 āweaccan, wv., *awake*: 3. sg. āweccað, 7. 5; pret. 3. sg. āwehte, 6. 2.
 āwiht, pron., *anything*: 14. 21; 32. 18; 34. 10; 44. 1, 23; 47. 3; 50. 2, 4; 53. 17; 54. 5.
 āwritan, sv. 1, *write down*: imp. āwrit, 4. 5, 17; inf. 4. 7; pp. āwriten (MS. awritan), 20. 17; 21. 9; 30. 13.
 āwðer, see āðer.
 āwyrwtalian, wv., *extirpate, root out*: pp. āwyrwtalode, 39. 5.

B.

bæaftan, prep. w. dat., *after*: 69. 2 (MS. bæftan).
 bær, adj., *bare*: asm. bærne, 43. 16; asn. bær, 42. 4, 10, 12; 43. 13; dpf. barum, 43. 14.
 †bað, n., *bath*: ds. baðe, 37. 7.
 be, prep., *by, concerning, about*: w. dat., 2. 18 (etc.); w. instr. 1. 17; 37. 17; bi (adverb?), 35. 17; MS. beo for be, 18. 3; 20. 14; 39. 17; 44. 21.
 bearn, n., *child, son*: gp. bearna, 36. 8; dp. bearnum, 62. 33.
 bebēodan, sv. 2., *command; commend*: 1. sg. bebēode, 13. 21;

48. 14; 2. sg. bebēodest, 11. 19; bebēotst, 4. 2; opt. 2. sg. bebēode, 11. 13; ger. bebēodanne, 46. 6.
 bebod, n., *commandment*: gp. beboda, 10. 17 (MS. bebodu); 29. 10; ap. bebodu, 25. 23.
 becuman, sv. 4., *come, arrive*: 3. sg. becymð, 36. 16; 53. 17; opt. 2. sg. becume, 15. 9; 1. pl. becumen, 6. 4; inf. 43. 18; 30. 21.
 befæstan, wv., *entrust*: 1. sg. befæste, 13. 16; befeste, 13. 21; 48. 14; 3. sg. befæst, 4. 4; opt. 2. sg. befæste, 3. 13; imp. befæste, 4. 5; 53. 12; inf. 3. 18.

befōn, rv., *include*: imp. befōh, 14. 17.

begān, anv., *accomplish*; *fulfil*: inf. 46. 12.

bēgen, adj., *both*: n. bēcgen, 67. 32; būtan, 64. 27; g. bēgra, 69. 14; bēigra, 25. 11; d. bām, 32. 15.

begitan, sv. 5, *get, obtain*: inf. 4. 16; begytan, 23. 1; pp. begyte, 23. 7.

†behātan, rv., *promise*: opt. 2. sg. behēte, 31. 1.

behealdan, rv., *keep, hold*: 3. pl. behealdað, 9. 14.

behōfian, wv., *need, require*: 3. pl. behōfað, 27. 11.

†bēn, f., *prayer*: as. bēne, 8. 8.

bēon, anv., *be, exist*, (bēo as opposed to forms of eom often denotes the future as opposed to the present): 1. sg. bēo, 1. 18; 18. 2; 62. 15; eom, 11. 11; 12. 8 (12 times); æom, 48. 10; 49. 4; 56. 8; 2. sg. byst, 46. 13; 47. 14, 18; 64. 6; bist, 59. 2; eart, 4. 21; 5. 21 (8 times); æart, 6. 5, 7 (8 times); ært, 6. 2; 3. sg. byð, 5. 10; 9. 21 (30 times); bið, 44. 14; byt, 27. 4; 31. 15; 44. 16; MS. byd, 22. 7, 9 (20 times); is, 2. 20, etc.; ys, 6. 11; 1. pl. bēoð, 53. 5; 3. pl. 5. 20, etc.; sint, 2. 19, etc.; synt, 6. 11; pret. 1. sg. wæs, 21. 7, etc.; wes, 12. 1, etc.; 3. sg. wæs, 3. 9, etc.; wes, 2. 2, etc.; 3. pl. wēron, 10. 2, etc.; wæron, 62. 33; opt. 3. sg. bēo, 30. 14, etc.; sTe, 2. 5, etc.; sI, 1. 9, etc.; sȳ, 14. 16; 3. pl. sIen, 30. 3, etc.; sIon, 24. 19; sIan, 44. 17; pret. 1. sg. wēræ, 62. 17; 2. sg. wēre, 4. 7, etc.; 3. sg. wēre, 3. 4, etc.; wære, 3. 3; 3. pl. wāren, 58. 23; imp. bēo, 64. 26; inf. 34. 10, etc.;

bēo, 30. 16; 32. 19; ger. bēonne, 2. 16. Negative: 3. sg. nis, 2. 6, etc.; nys, 7. 16, etc.; pret. 3. sg. næs, 48. 11, etc.; opt. pret. 2. sg. nære, 56. 3, etc.; 3. sg. nære, 20. 22, etc.; 3. pl. nēron, 68. 24, etc.; næran, 62. 24.

beorht, adj., *bright*: npn. beorhte, 31. 8.

beorhte, adv., *brightly*: 66. 24.

beorhtness, f., *brightness, light*: gs. beorhtnesse, 6. 1; 9. 7.

besēon, sv. 5, reflex., *look*: inf. 11. 17. betwēon, prep. w. dat., *between*: 43. 16; 66. 23, 25; betwēona, 28. 13, 14, 15.

beotwēona, adv., *between*: 42. 5.

betweuh, adv., *between*: 42. 8.

bepurfan, swv., *need*: 1. sg. bepearf, 37. 10; 3. sg. 45. 7; pret. 1. sg. beporfte, 1. 8; 2. sg. beporfttest (MS. beportest), 4. 7; opt. pret. 3. pl. beporften, 20. 1.

bewitan, swv., *heed, administer to*: 37. 11.

biddan, sv. 5, *pray, entreat*: 1. sg. bidde, 6. 8; 32. 3; bydde, 6. 5, 6, 13; 11. 13; 13. 22; 14. 1; 46. 1; pret. 1. sg. bæd, 20. 4; opt. 1. sg. bydde, 13. 18 (2); opt. pret. 3. sg. bede, 67. 27; inf. 4. 22; byddan, 54. 1; 64. 27; 69. 27; ger. bid-danne, 30. 8.

†bisceop, m., *bishop*: ns. 2. 18.

bIspell, n., *saying, example*: dp. bIspellum, 62. 22.

blīðe, adj., *happy, glad*: 34. 10; 48. 20.

blōstma, wm., *blossom, flower*: np. blōstman, 54. 6; 64. 34; gp. blōstmena, 55. 1.

bōc, f., *book*: ns. bōc, 64. 25; gs. bēc, 49. 11; 55. 1; 64. 34; 70. 5; ds. bōcum, 54. 6; bēc, 64. 24, 33;

65. 8; as. *bōc*, 49. 10, 12; 55. 4; 65. 8, 10; np. *bēc*, 2. 19; 59. 29; dp. *bōcum*, 41. 8; 62. 13; 65. 2; 66. 13; ap. *bēc*, 2. 18; 68. 7.

†*bōcland*, n., *freehold land, land by written title*: as. 2. 12.

†*bōcstæf*, m., *letter*: dp. *bōcstafum*, 4. 5.

†*bōhtimber*, n., *bough-timber*: ap. *bōhtimbru*, 1. 3.

bolttimber, n., *bolt-timber*: ap. *bolttimbru*, 1. 3.

brād, adj., *broad, wide*: comp. ns. *brādre*, 66. 30; *bradder*, 66. 31.

brengan, see *bringan*.

brīdel, m., *bridle, restraint*: ds. *brīdle*, 10. 16.

bringan, wv., *bring, carry*: 3. sg. *bringð*, 9. 15; 21. 20; inf. *brengan*, 1. 6; ger. *bringende*, 12. 12.

broc, n., *misery, affliction*: ns. 41. 5; as. 12. 2.

brōga, wm., *terror*: ds. *brōgan*, 29. 17.

brōðor, m., *brother*: dp. *brōðrum*, 68. 4.

brūcan, sv. 2, *use, enjoy*: 1. sg. *brūce*, 35. 16; 2. sg. *brīcest*, 27. 13; opt. 3. sg. *brūce*, 43. 11.

bufan, adv., *above*: 45. 21.

†*būr*, n., *cottage*: ds. *būre*, 44. 18.

burh, f., *city*: only in the compound *Romeburh*, as. 69. 23, 26.

būtan, prep., *without, out of, except*: w. dat. 3. 19; 5. 4, 7, 18; 9. 5, 6; 22. 1; 23. 6; 41. 17; 43. 6; 45. 5; 50. 4, 5; 59. 15 (2); 64. 19, 30; 67. 1; *būton*, 5. 20; 9. 4; 19. 3; 30. 7, 15; 43. 7; 55. 13; 56. 2; w. acc. *būtan*, 12. 12; 15. 22; 24. 3; *būton*, 15. 20; 20. 22; 21. 4; 28. 1; w. gen. *būtan*, 24. 11.

būtan, conj. w. opt., *but, unless, except*: 3. 9; 7. 2; 12. 17; 13. 5; 42. 15; *būton*, 7. 3; 18. 14; 23. 1; 24. 2, 6; 25. 3; 29. 15; 42. 25; 43. 26; 44. 14; 46. 22; 55. 9; 58. 11, 12; 66. 18; 69. 28; *būte*, 49. 15.

būtan, adv., *without*: 13. 3; 21. 22; 39. 19; *būton*, 23. 10; 44. 14.

†*byre*, m., *instance, occurrence*: gp. *byra*, 62. 13.

†*byrðen*, f., *burden, load*: ds. *byrðene*, 1. 5; 63. 21.

bysen, f., *parable, similitude*: ds. *bīsene*, 15. 13; *bysena*, 63. 7; dp. *bysnum*, 62. 7; *bysinum*, 63. 10; ap. *bysne*, 44. 1; *bysena*, 62. 21; 63. 8; *bysna*, 66. 12.

†*bysmor*, m., *disgrace*: ds. *bysmore*, 12. 6.

bysnian, wv., *draw example*: 1. pl. *bysniað*, 6. 18.

bytling, f., *building*: ds. *bytlinge*, 2. 7.

C.

carcern, n., *prison* (Lat. *carcer*): ds. *carcerne*, 44. 19; 60. 1; 67. 3; as. *carcerne*, 68. 27.

†*cartaina*, adj., *Carthaginian*: nsm. 2. 18.

ceorfan, sv. 3, *cut, hew down*: pret. 1. sg. *cearf*, 1. 10.

cild, n., *child*: dp. *cildum*, 64. 18, 20. *clāð*, adj., *cloth, garment*: ns. 42. 7; as. 43. 16; np. *clāðas*, 42. 5.

clēne, adv., *entirely*: *clēne*, 62. 20, 34; *clæne*, 46. 15; 62. 35.

clēne, adj., *chaste, pure*: nsm. 51. 1; ns. 50. 18; *clenne*, 50. 13, 17.

- clēnnes, f., *chastity*: ns. 22. 16; 50. 12; 51. 6; clēnnesse, 51. 2; ds. 50. 12, 18.
- clif, n., *cliff, promontory*: ds. clife, 45. 19.
- clypian, wv., *call*: 1. sg. clypie, 5. 2, 5; 11. 3; clypige, 5. 6, 8, 9, 16, 21; clipige, 48. 15; 2. sg. clyp-ast, 8. 12; pret. 3. sg. cleopode, 64. 29.
- cniht, m., *servant; disciple*: 17. 2; as. 18. 17; 19. 6 (MS. chiht).
- †cotlȳf, n., *hamlet, cottage*; as. 2. 8.
- creft, m., *skill, faculty, virtue, science*: ns. 30. 23; 41. 13, 18 (MS. crft); gs. creftes (MS. creftest), 4. 18; ds. crefte, 4. 10; 20. 17; creft, 20. 13; cræfte, 46. 7; as. creft, 12. 19, 20; 20. 12; 22. 1; 30. 22, 23; np. creftas, 22. 13; gp. crefta, 30. 23; 64. 11; dp. creftum, 22. 12; ap. creftas, 52. 13.
- creftig, adj., *skilful*: ns. 4. 4; np. creftige, 4. 9.
- †Crīst, m., *Christ*: 50. 6; 61. 6, 16, 34; 62. 2; 67. 27; g. Crīstes, 61. 25; 62. 4; d. Crīste, 63. 33.
- cuman, sv. 4, *come, go, approach; happen*: 1. sg. cume, 13. 11; 26. 12; 3. sg. cymð, 21. 21; 23. 14; 33. 3, 7; 3. pl. cumað, 10. 2, 5; 44. 5, 10, 11; 62. 31; cumæð, 10. 1; pret. 1. sg. cōm, 1. 5; opt. 1. sg. cume, 27. 15; 3. sg. 33. 1; 35. 15; 62. 35; 68. 10; 69. 16; cym, 25. 17; cumæ, 27. 16; 3. pl. cumen, 44. 4 (2); 51. 8; 68. 6; imp. cum, 7. 9; 9. 3; inf. 12. 16; 13. 1, 3; 14. 3; 44. 16; 66. 28; 70. 2; ger. cumane, 2. 17; cuman, 49. 7.
- cunnan, PP., *know, be able, can*: 1. sg. can, 15. 15; 17. 7; 18. 20; 19. 8; 23. 8; 24. 4; 2. sg. canst, 19. 6; 3. sg. can, 67. 8; pret. 1. sg. cūðe, 1. 3; 25. 14; opt. 1. sg. cunne, 4. 22; 2. sg. 53. 19; 3. sg. 3. 13; inf. 15. 15 (MS. cuman); 17. 10; 18. 18, 21; 19. 7; 67. 8, 10.
- cūð, adj., *known, wise*: nsm. 15. 3; 17. 1, 18; 23. 11; nsn. cūðe, 15. 4; asn. cūð, 15. 5; 63. 5; asf. cūðe, 33. 14; np. 15. 4: apm. cūðe, 4. 9; comp. nsm. cūðre, 17. 7, 20.
- cūðlice, adv., *certainly*: sup. cūðlice-ost, 15. 2.
- cweðan, sv. 5, *say, speak*: 1. sg. cwæðe, 4. 20; 36. 8; 62. 10; 37. 17; cweðe, 11. 3; cwæð, 55. 16; 65. 1; 2. sg. cwyst, 23. 17; 35. 10; 52. 8; cwīst, 37. 16; cwēst, 15. 22; 3. sg. cwæð, 3. 11; 14. 11; 41. 10; 61. 35; 62. 2; 67. 30; 68. 6; 3. pl. cwæðað, 40. 3; pret. 1. sg. cwæde, 17. 4; 62. 10; 2. sg. cwæde, 42. 20; 3. sg. 50. 7; opt. 3. sg. cwæðe, 36. 7; 3. pl. cwæðen, 47. 5; 2. sg. cwēde, 48. 18; cwæde, 62. 8; 52. 6 (MS. cwæðe); imp. cwæð, 15. 2; cweð, 23. 18; inf. 23. 15; 24. 20 (MS. cneðan); 63. 23, 26; cwæðan, 15. 14; 37. 6; 63. 17.
- cwide, m., *saying, sentence, thought*: ns. cwyde, 41. 9; np. cwidās, 70. 4; ap. cwydas, 65. 1.
- cwuc, adj., *alive, living*: dsm. cwucum, 33. 6.
- †cyldehād, m., *childhood*: ds. cyldehāde, 23. 9.
- cyng, see king.
- cynn, see kinn.
- †cyssan, wv., *kiss*: inf. 42. 4.
- cȳðan, wv., *tell, announce*: 1. sg. cȳðe, 53. 11.

D.

- dæg, m., *day*: ns. 9. 17; ds. dæge, 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 15; as. dæg, 9. 15; is. dæge, 26. 16; 63. 14; 68. 28; dp. dagum, 63. 27; 66. 10; 69. 24.
 †dæglanges, adv., *during a day*: 45. 22.
- dæl, m., *part, share*: gs. dæles, 47. 16; 53. 9; ds. dæle, 58. 15; 66. 34; as. dæl, 10. 16; 34. 19, 20; 47. 8; 52. 16; 68. 14; dæl, 66. 35; be ðam dæle (dæle) pe, *to the extent that*: 1. 4; 43. 1; 68. 17; sume dæle, *to some extent, somewhat*: 49. 6; be sumum dæle, *somewhat*: 52. 3.
- dafnian, wv., *become*: 3. sg. da-fenað, 32. 16.
- dēad, adj., *dead*: nsm. 50. 20; 51. 1, 2 (2), 3 (2).
- dēadlic, adj., *mortal*: ns. 3. 4.
- dēað, m., *death*: 40. 10; ds. dēaðe, 9. 6; 33. 13; as. dēað, 8. 5; 33. 15.
- dēman, wv., *judge*: opt. 3. pl. dēman, 8. 15.
- dēofol, m., *devil*: ds. dēofle, 12. 1.
- †dēope, adv., *deeply, thoroughly*: 48. 9.
- dēoplic, adj., *deep, profound*: nsf. deoplicu (MS. depplicu), 51. 11.
- dēor, n., *wild animal*: ap. 46. 11.
- †dēorlice, adv., *worthily*: 4. 19.
- dēorling, m., *darling, favorite*: np. dēorlinges, 65. 19; gp. dēorlinga, 69. 13; ac. dēorlingas, 65. 17.
- derian, wv., *injure*: 3. sg. derað, 48. 21.
- †disillice, adv., *foolishly*: 31. 25.
- dōm, m., *judgment*: gs. dōmes, always in the expression, dōmes dæge, *doomsday*: 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 14; ds. dōme, 32. 19; ap. dōmas, 8. 15.
- dōn, anv., *do, make, cause*: 1. sg. dō, 4. 20; 17. 12; 2. sg. dēst, 8. 6, 10; 25. 7; 60. 26; 61. 3; 3. sg. dēð, 31. 24, 25; dæð, 64. 15; 65. 6; 1. pl. dōð, 6. 19; 3. pl. dōð, 8. 21; 39. 15; dōn, 47. 7; pret. 1. sg. dyde, 1. 15; 1. pl. dydon, 8. 2, 11; opt. 1. sg. dō, 11. 18; 62. 19; 2. sg. dō, 12. 15; 21. 5 (MS. don); 3. sg. dō, 39. 10; 48. 14; pret. 2. sg. dyde, 40. 11; 3. sg. dide, 58. 24; dyde, 64. 15; 65. 6; imp. dō, 14. 5; 27. 17; 54. 3; 60. 20 (2); inf. 4. 13; 8. 16; 10. 18; 15. 7; 18. 6; 21. 3; 30. 7, 18; 34. 9; 35. 7; 42. 12, 17; 49. 14; 55. 12; 66. 15; 68. 1; ger. dōnne, 3. 7; 16. 21; pr. p. dōndum, 10. 19, 20 (MS. dedum).
- drihten, m., *Lord*; always used for God: ns. 11. 5; gs. drihtnes (drihnes), 69. 11; vs. drihten, 4. 21; 5. 5, 11, 21; 6. 5, 8, 13; 7. 12; 11. 4, 8, 21; 22. 19; 55. 16 (2); 5. 3 (MS. dritten); 6. 7 (MS. driten).
- dreccan, wv., *torment*: imp. drece, 48. 7.
- drinc, m., *drink*: ds. drince, 37. 7; as. drinc, 8. 14.
- drīge, adj., *dry*: ds. drīgum, 21. 24.
- durran, swv., *dare, presume*: 1. sg. dear, 24. 3; dæar, 19. 20; der, 32. 23; opt. 3. sg. dyrrē, 24. 20.
- duru, f., *door*: ds. dura, 8. 12; as. dura, 12. 11.
- †dwola, wm., *error, heresy*: as. dwolan, 8. 19.
- dwolian, wv., *err*: 1. sg. dwolige,

13. 10; pret. 1. sg. dwealde, 13. 10.
 dygel, adj., *secret, hidden*: ns. dyhle, 66. 10; dygles, 70. 3; asf. digele, 4. 8; dygela, 4. 12; dpn. dīeglum, 18. 1.

dysig, adj., *foolish*: nsm. dysig 24. 12; 31. 20; 69. 34; nsm. dysi, 31. 18; ns. dysig, 34. 15; gpf. or n. dysigra, 64. 3.
 dysig, n., *folly*: as. 11. 15.

E.

ea, f., *river*: np. 9. 23.
 ēac, adv., *also, moreover*: 1. 21 (21 times); æac, 5. 4 (49 times); for ge . . . ēac (æac) see ge.
 ēaca, wm., *increase*: occurs only in the phrase, tō ēacan, *in addition to*: w. dat. 23. 19; 27. 17; tō æacan, 22. 12.
 ēadig, adj., *blessed*: ds. wk. ēadegan (MS. eadegan), 14. 8.
 †eadlēan, n., *reward*: as. 10. 19; edlēan, 8. 19.
 ēadmēto, n., *humility*: ns. 22. 14.
 ēadmōd, adj., *humble*: ns. 68. 21.
 ēadmōdlice, adv., *humbly*: 46. 1.
 ēage, wn., *eye*: ns. ēaga (MS. æge), 27. 3; ds. ēagan, 26. 8; 30. 3; 66. 33; is. æagan, 26. 9; 31. 2, 6; ægan, 31. 3; np. ēagan, 21. 15, 19; 22. 2 (MS. eagan); 27. 18; 45. 11; 48. 5; æagan, 27. 11; 44. 26; 47. 5; 66. 27; 47. 7 (MS. æagon); gp. ēagan, 35. 4; dp. ēagum, 6. 14; 18. 12; 21. 12, 15, 17, 24; 27. 11; 31. 22; 43. 17; 66. 21; æagan, 45. 1; æagum, 47. 10; ap. ēagan, 2. 2; 11. 14 (MS. eaghan); 22. 6, 11; 28. 3, 8, 9; 34. 22; 35. 4; 43. 20; 45. 5; ap. ēaga, 17. 21; æagan, 27. 6; 35. 2; 43. 24; 44. 25, 26; 45. 3, 7; 48. 12, 16; ip. æagum, 22. 4; 31. 16; 34. 16.
 ealā, interj., *oh!*: 12. 24; 27. 15; 55. 2; 63. 4.

eald, adj., *old; wise*: ns. wk. ealde, 37. 14; ealdan, 67. 5; sup. ns. wk. aldsta, 13. 16.
 †ealdian, vv., *grow old*: 3. pl. ealdiað (MS. ealdist), 10. 8.
 eall, adj., *all, every thing*: gsm. æalles, 6. 13; gsf. ealra, 1. 21; dsm. æallnm, 9. 16; asm. ealne, 1. 6 (5 times); as. æalne, 56. 7; asf. ealle, 8. 9; æalle, 42. 25; 58. 25; asn. eall, 31. 13; np. ealle, 6. 17 (12 times); æalle, 6. 8 (10 times); eall, 10. 6; ealla, 9. 14; eal, 9. 22; æall, 6. 9; æallu, 58. 23; gp. ealra, 4. 21 (8 times); æalra, 39. 17; 41. 18; ealre, 43. 21; dp. eallum, 43. 7 (4 times); æallum, 8. 7 (4 times); ællum, 10. 22; ap. ealle, 25. 13 (4 times); æalle, 5. 6 (16 times); eall, 5. 18; alle (MS. ella), 4. 4; æalla, 65. 21; 69. 25.
 eall, adj. pron., *every thing*: n. eall, 52. 11; æall, 6. 6; g. ealles, 3. 2; 61. 20; æalles, 13. 2; d. eallum, 14. 15; a. eall, 4. 1 (13 times); 33. 20 (MS. elle); æall, 4. 7 (11 times); i. ealle, 63. 3; æalle, 34. 18.
 eall, adv., *entirely*: 11. 2; 22. 19; 66. 7; æall, 4. 7; 50. 9; æalla(?), 51. 11; ealne(?), 67. 7.
 ealles, adv., *otherwise, else*: 19. 3; 35. 14; 41. 4; 60. 25; æalles, 5. 3; 15. 10; 32. 24; 39. 1; 43. 4; 53. 8;

55. 12; 57. 1; 18. 51; ælles, 3. 18; 12. 13; 59. 14, 16; elles, 48. 8.
 eallunga, adv., *entirely, fully, quite*: 5. 19; 6. 21; 7. 2; 10. 2; 31. 13, 18, 22; 37. 14; 39. 4; 41. 2; 62. 27; 63. 2; 66. 34; ealunga, 14. 2; 31. 26; æallunga, 7. 11.
 eardian, wv., *dwelt, live*: inf. 1. 14, 16.
 ĕare, wn., *ear*: dp. ĕarum, 6. 15; 18. 12.
 †earfoðfere, adj., *difficult to pass*: asm. earfoðferne, 44. 7.
 †earhlic, adj., *base, shameful*: earhlicere (MS. eirlicere), 17. 16.
 earnian, wv., *earn, merit*: 3. sg. æarnað, 65. 27; pret. 2. sg. earnodest, 14. 13.
 earnung, f., *merit*: ds. earnunge, 1. 21.
 earmlic, adj., *wretched*: dsf. earmlicre, 63. 4.
 ēaðe, adj., *easy*: dpn. ēðum (MS. eðnum), 69. 11.
 ēaðe, adv., *easily*: 44. 11, 12; æð, 44. 11; comp. ēaðre, 21. 23; æð, 21. 22; 39. 18.
 †ēaðness, f., *ease, peacefulness*: ds. ēaðnesse, 67. 15; ēðnesse, 44. 13.
 ēce, adj., *eternal, everlasting*: nsm. ēce, 9. 3; æce, 25. 1; nsf. ēcu, 3. 5; gsn. ēces, 8. 13; npf. ēca, 53. 4; gpn. æcra (MS. hæcra), 64. 2; gpf. ēcra, 52. 16; ds. wk. ēcan, 2. 3; 2. 4 (2); 1. 18 (MS.

hecana); æcan, 25. 17; as. wk. ēcan, 31. 24; gp. wk. ēcena, 2. 14.
 ĕcness, f., *eternity*: ds. ĕcnesse, 9. 10; 59. 26; æcnesse, 59. 13; æccnesse, 61. 33; as. æcnesse, 59. 25.
 ednīwian, wv., *renew*: 3. sg.; ednīowað, 62. 30.
 emne, adv., *even, precisely*: 9. 21.
 ende, m., *end, limit*: ns. ende, 22. 9; 28. 18; 29. 8; ds. ænde, 59. 15; as. ende, 29. 10, 11.
 endebyrdlice, adv., *in an orderly manner*: 59. 10 (MS. endebyrlice); ændebyrdlice, 35. 19; sup. ændebyrdlicost, 35. 20.
 endian, wv., *finish*: 3. pl. endiað, 54. 6; 64. 34; 70. 4: inf. ændian, 49. 10.
 engel, m., *angel*: np. engelas, 52. 15; 58. 29; dp. engelum, 52. 19.
 englisc, n., *in phrase, on english, in English*: ds. englisc (MS. englicst), 64. 25.
 eom, see bēon.
 eorðe, f., *earth, world*: ds. eorðan, 22. 7, 10; gs. eorðan, 34. 12, 19; ds. 68. 4, 8.
 eorðlic, adj., *of earth, temporal*: nsf. eorðlic (MS. eordlic), 41. 13; asn. æorðlice (MS. æordlice), 12. 14; gp. eorðlicra, 31. 17.
 esne, m., *servant*: ns. 60. 23.
 ēðel, n., *estate, home*: ns. 11. 7.
 ēðness, see ēaðness.

F.

fæder, m., *father*: ns. feder, 6. 2; 9. 11; 11. 5; 61. 9; 69. 28; fæder, 5. 22; 9. 4; 63. 12; 69. 29; vs. feder, 12. 15; 13. 9, 16; np. fæderas, 60. 8; federas, 61. 33; gp. fædra, 65. 13; fedra, 68. 7;

ap. fædras, 1. 20; fæderas, 2. 5.
 fæger, adj., *fair*: gsn. fægere, 36. 1; asm. fegerne, 1. 13; dpf. fegrum, 1. 11.
 færeld, n., *course, motion*: ns. 17. 18; as. 20. 16, 19.

- færenga, adv., *quickly, suddenly*: 34. 11.
- fæst, adj., *firm, fixed*: nsm. fæst, 28. 18; fast, 22. 9; nsf. fæst, 28. 17; ns. fæste, 33. 6; asm. festne, 28. 10.
- fæstlice, adv., *firmly, steadily*: 59. 11.
- fagnian, wv. w. gen., *rejoice, be glad*: 1. sg. fagnige, 35. 9, 15; 3. sg. fagnað, 31. 23; 3. pl. fagniað, 69. 10; imp. fagene, 47. 16.
- fandian, wv., *test, examine*: 1. sg. fandige, 35. 7.
- faran, sv. 6, *go, travel*: 3. pl. farað, 61. 35; 62. 31; pret. 3. sg. för, 3. 1; inf. 21. 23; ger. farande, 21. 24.
- fēawe, adj., *few*: np. fēawa, 11. 8; dpm. fēawum, 5. 9; 42. 10; dpm. 14. 17; apm. fēawa, 4. 9; ipn. fēawum, 4. 19; fēawum, 55. 14; 64. 23.
- fela, adj. (indecl.), *many, much*: 14. 22; fæla, 18. 10; feala, 31. 7; 69. 24; feola, 23. 6.
- fēond, m., *fiend, adversary*: ns. 13. 11; as. 7. 8; 69. 4, 6; dp. fēondum (MS. feodum), 12. 5.
- feor, adv., *far away*: comp. fyer, 44. 18.
- †feorran, adv., *from afar*: 44. 5.
- fēorða, num. adj., *fourth*: ns. fēorðe, 27. 4, 12; fēorðæ, 58. 20; ds. wk. fēorðan, 59. 8.
- fēower, num., *four*: 9. 19.
- ferian, wv., *move, go*: 3. sg. ferð, 17. 15.
- †fetian, wv., *bring near, fetch*: opt. 3. sg. fetige, 1. 10.
- fif, num., *five*: 33. 18.
- findan, sv. 3, *find*: 2. sg. findst, 65. 9; 3. pl. findon, 12. 18 (2), 21 (2); findan, 12. 19, 20; opt.
2. sg. finde, 3. 15; 13. 7; pret. 3. sg. funde, 43. 10; inf. 64. 4.
- finger, m., *finger*: is. fingre, 67. 29.
- †fird, f., *camp, army*: ds. 44. 3.
- †firlene, f., *distance*: ds. 66. 32 (MS. firle).
- first, m., *period of time*: ds. firste, 30. 22; as. first, 27. 7; 30. 11; fyrst, 2. 12.
- fiscian, wv., *fish*: inf. 2. 10.
- †firðran, wv., *further, advance*: opt. 1. sg. firðrige, 33. 2.
- †flæa, wm., *flea*: as. 16. 7.
- fleon, sv. 2, *fly from*: 3. sg. flygð, 6. 20; pret. 1. sg. flēah, 12. 1; 3. sg. fluge, 42. 15; inf. 7. 14; pr. p. fleonde, 12. 8.
- fleslic, adj., *fleshly*: npn. flesclicu, 16. 8.
- †flyma, wm., *fugitive*: as. flyman, 11. 21.
- folc, n., *folk, people*: ds. folce, 61. 27, 31.
- folgian, wv. w. dat., *follow*: 1. sg. folgige, 11. 11; folige, 49. 18; 3. sg. fylid, 7. 5; opt. 1. sg. folgyge, 24. 5; 2. sg. folgie, 23. 18, 19; inf. folgyen, 24. 8; fulgan, 53. 21.
- fōn, rv., *seize, take up*: 2. sg. fēhst, 26. 4; 3. sg. fēht, 46. 11; opt. 1. pl. fēngen, 58. 17; inf. 39. 1; 55. 4.
- for, prep. w. dat., *for, because of*: 5. 2; 18. 1; 22. 3; 38. 1, 5, 8, 10; 39. 8, 12 (2), 14 (2); 40. 9; 42. 16, 21, 24, 25; 50. 18; 53. 18; 59. 24 (2); w. acc. 10. 3; for w. adj., 42. 18, etc.; for hwi, 17. 5; 63. 13; for hwig, 39. 10; for pat, 10. 5.
- forberan, sv. 4, *forbear*: inf. 20. 5.
- fordōn, anv., *undo, destroy*: inf. 5. 15.
- forealdian, wv., *become old, decay*:

3. pl. forealdiað, 10. 8, 12; foraldiað, 10. 4.
- †forepancful, adj., *with forethought, prudent*: asm. forepancfulne, 14. 6.
- †forewearde, adv., *forward*: 55. 4.
- forgyfan, sv. 5, *give, grant; forgive*: pret. 3. sg. forgeaf, 23. 19; opt. 3. sg. forgyfe, 55. 10; forgife, 2. 15; imp. forgyf, 4. 21; 12. 20, 21; 55. 17; pr. p. forgyfendde, 7. 9; pp. forgifen, 58. 30.
- forgyldan, sv. 3, *reward*: opt. 3. sg. forgyldde, 26. 10.
- forgytan, sv. 5, *forget*: pret. 1. sg. forgeat, 62. 18; opt. 2. sg. forgyte, 4. 18; pp. forgotten, 62. 20; forgitan (MS. forhitan), 52. 5.
- †forhātan, rv., *renounce*: pp. forhātan, 37. 4.
- †forhēafidnes, f., *abstinence*: ns. 22. 16.
- forlātan, rv., *leave, leave off, for-sake*: 2. sg. forlāest, 5. 5; 8. 10; forlēst, 13. 4; 1. sg. forlēt, 33. 4; 3. sg. forlēð, 6. 22; forlæt, 7. 1; 21. 21; forlēt, 62. 27; pret. 1. sg. forlæt, 21. 17; opt. 1. sg. forlæte, 13. 5; forlēte, 24. 4; 2. sg. 46. 2; 3. sg. 7. 4; 3. pl. forlētan, 69. 10; imp. forlæt, 64. 5; inf. 25. 5; 33. 8; 46. 15; 49. 1, 12; 53. 2; 66. 5; forlētan, 13. 5; forlāten, 23. 8; ger. forlētanne, 38. 1; forlētanne, 49. 9; forlētende, 3. 7; pp. forlēten, 23. 4; forlāten, 10. 21; 23. 7.
- forlēosan, sv. 2, *lose*: opt. pret. 2. sg. forlure, 33. 21; ger. forlēosenne, 43. 3; inf. 33. 19.
- forlytel, adj., *very little*: nsf. forlytlu, 64. 20.
- forma, adj., *first*: dsf. wk. forman, 54. 6; asm. wk. 63. 19, 31.
- forsēon, sv. 5, *despise*: pret. 1. sg. forsāwe, 23. 12; pret. 1. pl. forsāwon, 8. 1; opt. 2. sg. forsēo, 46. 8; pret. 3. pl. forsāwen, 60. 11; inf. 35. 12.
- forsērian, wv., *with*: 3. pl. forsēriað (MS. forferiað), 10. 4.
- forsōð, adv., *truly*: 46. 16 (MS. forseoð).
- forðām, conj., *therefore, because*: 1. 8 (75 times).
- forþāmpē, conj., *because*: 6. 19; 7. 9; 16. 12.
- forðencan, wv., *despair of*: pret. 1. pl. forþōhton, 7. 15; inf. 30. 20.
- †forðgefarān, sv. 6, *depart, die*: pp. forðgefarenan, 67. 21; forðgefaranan, 68. 12.
- forðgewītan, sv. 1, *pass before, die before*: pp. forðgewitone, 68. 25.
- forðī, conj., *therefore, for the reason*: 16. 5, 8, 12; 59. 15; 62. 13; 63. 19, 24; 69. 30.
- †forðian, wv., *assist*: inf. 35. 18.
- forweorðan, sv. 3, *perish, pass away*: 1. sg. forweorðe (MS. forwurhpe), 13. 4; 3. sg. forwyrð, 62. 35; 1. pl. forwurðap, 7. 11; opt. 3. sg. forwirðe, 7. 3.
- †forwyrcean, wv., *condemn*: pp. forweorht, 65. 17.
- forwyrman, wv., *hold back, restrain*: pret. 3. sg. forwyrnde, 41. 1; 2. sg. forwyrndest, 67. 31.
- fram, prep. w. dat., *from*: 11. 15; 12. 1, 8, 9; 22. 5; 25. 3 (2), 4; 69. 14.
- †frāsian, wv., *ask*: 1. sg. frāsigē, 35. 7.
- fremde, adj., *strange, foreign*: ns. fremde, 7. 18, 21.
- fremian, wv., *perform*: opt. 1. sg. fremme, 33. 3.
- frēo, adj., *free*: comp. ns. frēora, 36. 11; 46. 13.

frēodōm, m., *freedom*: as. frēodōm, 67. 22; 69. 3; frīdōm, 10. 17.
 frēond, m., *friend*: as. 16. 2, 4, 5; 68. 5; 69. 4; np. 16. 10; gp. frēonda, 16. 17; 33. 17; 67. 18, 24; 68. 16; dp. frēondum, 13. 19; 68. 18, 23, 24; 67. 26 (MS. freodum); ap. frēond, 33. 12; 34. 2, 7; 38. 6; 39. 11; 60. 25; 68. 28.
 frēondscype, m., *friendship*: gs. frēonscypes, 24. 6, 11; ds. frēondscype, 23. 20; 39. 14; as. 25. 9.
 frōfor, f., *consolation*: as. frōfre, 29. 18; frōfran, 67. 14.
 fruma, wm., *beginning*: as. fruman, 59. 15.
 fugol, m., *bird, fowl*: np. fugelas, 10. 6; ap. 46. 11.
 †fuglian, wv., *catch birds*: inf. 2. 10.
 †fulclæne, adj., *very pure*: nsf. 29. 12.
 fulfremmian, wv., *accomplish*: opt. 1. pl. fulfremmen, 30. 11; pp. fulfremdne, 14. 6; inf. 33. 9; pp. fulfremed, 29. 12.
 fulgān, anv., *accomplish*: pret. 1. sg. fulēode, 12. 1.

†fulice, adv., *fully*: 20. 3.
 full, adj., *full, complete*: ns. ful, 9. 10; asm. fulne, 64. 31; 67. 22; 69. 3; asf. fulle, 28. 11; isn. 4. 19; npf. 59. 29.
 full, adv., *very, entirely*: 24. 9; ful, 28. 8; 59. 29; 26. 15 (MS. fol); full, 27. 18.
 fultum, m., *help, support*: gs. fultumes, 30. 6; ds. fultume, 30. 7; 55. 6, 13; fultome, 9. 3; as. 4. 12; fultum, 39. 15; is. fultume, 2. 9; 39. 18.
 fultumian, wv., *help*: 3. sg. fultmiað, 43. 2; opt. pret. 3. pl. fultmoden, 4. 10; imp. fultuma, 13. 24; inf. fultmian, 22. 2; 64. 28; pr. p. fultumiunde, 30. 8.
 fundian, wv., *aspire to*: opt. 3. sg. fundige, 63. 20.
 furðum, adv., *even*: 66. 14; w. gē, 10. 7; 16. 14; 60. 32; w. nē, 25. 18; 43. 17; 47. 9; 60. 7; 66. 24; 69. 26; furðan, 15. 17; 66. 26.
 furður, adv., *further*: 45. 23.
 fuul, adj., *foul, filthy*: asm. fuulne, 44. 9.
 fyr, n., *fire*: as. 45. 9, 11.
 †fyrmaest, adv., *most*: 53. 21.

G.

gadorung, f., *gathering, collection*: ns. 55. 1.
 gadrian, wv., *collect*: pret. 1. sg. (?) gaderode, 1. 1; imp. gadera, 14. 15.
 gān, anv., *go, walk*: pret. 2. sg. ēo-dest, 15. 9.
 gāst, m., *spirit*: ns. 9. 4, 11.
 †gāstan, wv., *fear*: pr. p. gāstende, 3. 1.
 gāstlic, adj., *spiritual*: nsf. 41, 12; asn. gāstlice, 12. 14; npf. 51. 9; gpf. gāstlica, 31. 17.

gāstlice, adv., *spiritually*: 7. 8.
 ge, conj., *and*: ge . . . ēac, boih . . . and; also: 1. 18; 3. 17; 24. 6, 8, etc.; ge . . . æac, 45. 21; ge æac, and also: 67. 11; ægðer ge . . . ge, both . . . and: 1. 14, etc.
 gēa, adv., *yea, yes*: 18. 8 (8 times).
 geāhsian, wv., *ask*: inf. 68. 28.
 geandweard, adj., *present, actual*: ns. 63. 14.
 geandwyrðan, wv., *answer*: pp. ge-

- andwyrd, 24. 9; pp. geandweard, 65. 2.
- gēar, n., *year*: as. 9. 18.
- geara, adv., *certainly*: 15. 14; 62. 11; 64. 7; geare, 20. 20; 29. 18; 62. 25, 26; gearu, 63. 9; comp. gearor, 26. 16; gearror (MS. gearnor), 48. 1.
- gearnian, vv., *earn, deserve*: pret. 3. sg. gearnod (MS. gearnoð), 67. 26; 3. pl. gearnodon, 60. 2.
- gearnung, f., *reward*: ds. gearnunge, 8. 20; gearnunga, 65. 23.
- gearu, adj., *ready, prepared*: ns. 11. 11 (MS. gearw).
- gearwian, vv., *prepare, become clothed, bloom*(?): 2. sg. gearwast, 9. 1; 3. sg. gearwað, 10. 5.
- gebed, n., *prayer*: as. 4. 17.
- gebelgan, sv. 3, reflex., *be provoked, be angry*: imp. gebelg, 35. 6; gebelge, 35. 9.
- geberan, sv. 4, *bring forth*: pret. 3. sg. gebær, 69. 29; pp. geboren, 63. 12.
- gebētan, vv., *amend, make reparation*: inf. 55. 4.
- gebīdan, sv. 1, *await*: inf. gebyddan, 45. 22.
- gebiddan, sv. 5, *pray, petition*: pret. 1. sg. gebæd, 14. 9; 20. 3; opt. 2. sg. gebidde, 4. 14; pret. 2. sg. gebæde, 14. 12; imp. gebyde, 4. 18; gebide, 55. 14; pp. gebedan, 4. 17; gebeden, 55. 19.
- gebrīdian, vv., *bridle, curb*: pp. gebrīdlod (MS. gebridloð), 10. 16.
- gebringan, sv. 3, *bring*: pret. 3. pl. gebrōhton, 12. 7; 21. 15 (MS. gebrohton); inf. 18. 5; pp. gebrōhtne, 32. 2; gebrōhte, 68. 27.
- gebyndan, sv. 3, *bind*: opt. 3. pl. gebynden, 46. 10.
- †gebyrdlice, adv., *congenial*: 5. 13.
- gebyrrian, vv., *impers., happen, belong to*: 3. sg. gebyrað, 33. 5; gebyreð, 34. 6; geberað, 46. 14; pret. 3. sg. gebyrede, 64. 5; inf. 47. 10.
- †gecēlan, vv., *cool*: opt. pret. 3. sg. gecælde, 67. 30.
- geclānsian, vv., *cleanse, purify*: 2. sg. geclēnsast, 8. 7; imp. geclānsa, 14. 3; pp. geclānsode, 5. 20; geclānsod, 7. 3.
- gecnāwan, rv., *know, understand*: inf. 23. 16, 17; 24. 4; 25. 14.
- †gecwēðan, sv. 5, *say*: pp. gecwæden, 19. 8.
- gecyrran, vv., *return, be converted*: 3. sg. gecyrð, 6. 20, 22; opt. 2. sg. gecyrran, 14. 2; inf. 38. 2.
- †gedafenian, vv., *impers., befit, behoove*: 3. sg. gedafenað (MS. gedafenað), 32. 15.
- gedælan, vv., *part, separate, divide*: opt. 3. pl. 66. 6; inf. 33. 11; gedelan, 35. 19; pp. gedēled, 60. 6; gedælde, 60. 12.
- †gedāl, n., *division, parting*: ds. gedāle, 56. 13; 59. 7; 64. 14; 65. 5.
- gedōn, anv., *do, cause, make*: 1. sg. gedō, 56. 9; 60. 18; 3. sg. gedæst, 7. 17; pret. 3. sg. gedydest, 8. 8; opt. 3. sg. gedō, 1. 21; 2. 1, 18; imp. 13. 14; 14. 4, 6, 7; 22. 19; 60. 20; inf. 1. 16; pp. 14. 9; 55. 19.
- gedrēfan, vv., *disturb, trouble*: pp. gedrēfed, 33. 10; gedrēfene, 34. 1.
- gedrēfedness, f., *trouble, disturbance*: ns. gedrēfnesse, 33. 7; ds. gedrēfednesse, 29. 14; as. (?) 34. 13.
- †gedripan, vv., *drop*: opt. pret. 3. sg. gedripte, 67. 29.
- gedwælian, vv., w. gen., *be in error*: inf. 21. 11.

- gedwola, *wm.*, *error, heresy*: *ds.*
gedwolan, 13. 9.
- geearnian, *wv.*, *earn, deserve*: *opt.*
3. *sg.* geearnige, 2. 13; *inf.* 5. 1;
65. 13.
- geēcan, *wv.*, *increase*: *imp.* geIec,
12. 22; *pp.* geēced, 29. 7; geæced,
66. 7.
- geendian, *wv.*, *end, complete*: 3. *pl.*
geendiað, 10. 11; *pp.* geendod,
65. 1.
- geēowian, *wv.*, *reveal*: *inf.* 5. 19;
geāwian, 42. 9.
- †gefæstlice, *adv.*, *certainly, steadily*:
32. 9; 53. 12.
- gefagen, *adj.*, *glad, joyful*: *ns.*
30. 27; 64. 8, 9; *comp. ns.* ge-
fegenra, 62. 16.
- gefastnian, *wv.*, *fix, make firm*:
3. *sg.* gefæstnað, 7. 7; *imp.* ge-
fastna, 22. 6; *inf.* 22. 17; *pp.* ge-
fastnod (MS. gefastnoð), 22. 7; *pp.*
29. 7.
- gefæa, *wm.*, *joy*: *as.* gefēan, 67. 14.
- gefēra, *wm.*, *comrade, colleague*:
dp. gefērum, 61. 2, 25.
- gefēræden, *f.*, *companionship*: *ds.*
gefērædenne, 39. 14; *ap.* ge-
fērædena, 39. 2.
- gefeðrian, *wv.*, *advance(?)*: *opt.*
3. *sg.* gefeðrige, 1. 11.
- gefirn, *adv.*, *long ago*: 35. 12; 54. 1.
- gefōn, *rv.*, *seize, take, grasp*: 3. *pl.*
gefōð, 44. 27; *opt.* 3. *pl.*(?) gefōn,
46. 10; *inf.* gefān, 60. 15.
- gefrēðan, *wv.*, *perceive, feed*: *inf.*
42. 7, 13; 43. 14; gefreddan, 43. 13.
- gefremman, *wv.*, *perform, do*: *inf.*
54. 1.
- gefrēolsian, *wv.*, *set free*: *opt.* 3. *sg.*
gefrēolsige, 5. 2.
- †gefrēon, *wv.*, *free*: *imp.* gefrēo,
13. 14.
- gefultumian, *wv.*, *help*: *opt.* 3. *sg.*
gefultmige, 64. 28; *imp.* gefultu-
ma, 12. 17.
- gegadrian, *wv.*, *collect*: *pret.* 3. *sg.*
gegadrad, 64. 11.
- †geglōfan, *wv.*, *glove (the hands)*:
pp. *ipf.* geglōfedum, 42. 11.
- gegyrwan, *wv.*, *prepare, adorn*:
3. *sg.* gegiereð, 59. 19; gegerað,
62. 29; *pp.* gegyred, 10. 20, 21.
- gehabban, *wv.*, *hold, preserve*: 2. *sg.*
gehæfst, 12. 5; *inf.* 35. 18.
- gehāt, *n.*, *promise*: *as.* gehāta, 30. 27.
- gehātan, *rv.*, *call, promise*: 2. *sg.*
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- †gehāwian, *wv.*, *look at*: 3. *sg.* ge-
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- gehealdan, *rv.*, *keep, hold*: *opt.* 2. *sg.*
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- gehefegian, *wv.*, *weigh down, op-
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- †gehēlan, *wv.*, *restore*: *opt.* 3. *sg.*
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- †gehēme, *adj.*(?), *secret(?)*: *ns.* 32. 24.
- gehwilc, *adj. pron.*, *whatever*: *ds.*
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- gehyccgan, *wv.*, *resolve*: *pret.* 1. *sg.*
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- gehȳran, *wv.*, *hear*: 1. *sg.* gehȳre,
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- gelæcnian, *vv.*, *cure*: inf. 48. 2; gelōcnian, 48. 3.
- gelæran, *vv.*, *teach, instruct*: opt. 3. sg. gelære, 68. 5; inf. 16. 23 (MS. gelæram); pp. gsm. gelēredes, 36. 2.
- gelæstan, *vv.*, *perform*: 1. sg. gelæste, 31. 4; inf. gelēstan, 32. 4.
- gelēdan, *vv.*, *lead*: 2. sg. gelēdest, 8. 12.
- gelēafa, *wm.*, *belief, faith, trust*: ns. gelēafa, 55. 8, 11; 29. 3 (MS. gelēafan); gs. gelēafan, 29. 4; ds. 27. 17; as. 28. 10; 29. 15; 41. 5; dp. gelēafum, 8. 17.
- gelendan, *vv.*, *depart*: opt. 3. sg. gelænde, 51. 6.
- geleornian, *vv.*, *learn*: pret. 1. sg. geleornade, 21. 14; 2. sg. geleornodest, 21. 12; inf. geliornnian, 30. 22; ger. geleornianne, 22. 1; pp. gelæornod (MS. gelæornod), 45. 10.
- gelīc, *adj.*, *like, similar*: gsm. gelīces, 15. 14; asm. gelīcne, 65. 25; as. gelīc, 65. 24; asn. 65. 21, 22; np. gelīce, 24. 19; np. wk. gelīcan, 65. 24.
- gelīc, *n.*, *likeness*: gs. gelīces, 15. 17, 18. 19.
- gelīce, *adv.*, *in like manner, alike*: 17. 12; 25. 19; 44. 11, 12; 59. 22, 23; 69. 6 (2); sup. gelīcost, 47. 4.
- †gelimpfull, *adj.*, *convenient*: comp. asm. wk. gelimpfulran, 2. 1.
- gelyfan, *vv.*, *w. gen., dat. or acc., believe*: 1. sg. gelyfe, 46. 20; 59. 11; 60. 34; 61. 20; 64. 7; 66. 6, 9; 69. 33; 1. 21 (MS. gely); gelīfe, 18. 8; 53. 20; 59. 33; 66. 4; 2. sg. gelyfst, 18. 6; 61. 1; gelīfest, 59. 1; 1. pl. gelyfað, 18. 9; 3. pl. 68. 9 (2); gelyfð, 29. 18; pret. 3. sg. gelyfde, 29. 5; opt. 1. sg. gelyfe, 62. 10; 66. 17; gelīfe, 60. 32; gelyfæ (?), 11. 18; pret. 1. pl. gelyfdun, 55. 7; 3. pl. gelyfden, 60. 4; imp. gelyf, 46. 16; 63. 33, 34, 35; [gelyf], 53. 12; gelēf, 63. 32; gelyfan, 68. 8; inf. 55. 6; 59. 16; 62. 8; gelīfan, 66. 16, 35; 69. 22; inf. (?) gelēafan, 32. 7; ger. gelyfanne, 59. 33.
- gemang, *n.*, *midst*; on gemang, with prepositional force, *in the midst of*: 29. 17.
- †gemæhð, *f.*, *ambition*: ns. 37. 14.
- gemet, *n.*, *measure, limit*: as. 15. 8, 11; 48. 23.
- gemētan, *vv.*, *find; find out*: 3. sg. gemēt, 7. 3; opt. 1. sg. gemēte, 13. 13; 3. sg. gemētæ, 13. 11; inf. 40. 10.
- gemetgung, *f.*, *temperance*: ns. 22. 14.
- †gemetgyend, *m.*, *ruler, governor*: vs. 11. 6.
- gemetigan, *vv.*, *restrain, control*: 3. sg. gemetgað, 59. 18; inf. 48. 22.
- gemetlice, *adv.*, *fitly, moderately*: 35. 17; 48. 19.
- †gemind, *n.*, *memory, mind*: ns. 4. 1; gs. gemyndes, 41. 2; ds. geminde, 3. 19; as. 67. 18; gemynde, 68. 15.
- †gemōd, *adj.*, *unanimous, agreed*: apm. (?) gemōde, 34. 3.
- †gemolsnian, *vv.*, *decay, moulder, rot*: pp. gemolsnod, 10. 12.

gemōt, n., *assembly, council*: as. 44. 3.

†gemunan, vv., *remember*: 1. sg. gemun, 30. 26; 2. sg. gemynst, 59. 1; 3. sg. gemynð, 69. 18; 3. pl. gemunan, 69. 8; opt. (?) 3. pl. 68. 33; inf. 63. 5; 66. 14.

†gemylsian, vv., w. dat., *have mercy, pardon*: imp. gemylsa, 7. 9. †gemyrrian, vv., *hinder, trouble*: inf. 18. 5.

genēalēcan, vv., w. dat., *draw near*: 1. sg. genēalēce, 49. 9.

genōh, adv., *enough, sufficiently*: 12. 3 (28 times); genōg, 48. 11.

genu, adv., *furthermore, still*: 62. 31.

genyht, f., *abundance* (Lat. plenitudo): ds. genyhte, 9. 9.

gēo, adv., *formerly*: 8. 11; 12. 1.

geornan, vv., *yearn, strive*: 3. sg. giornð, 65. 27; opt. 2. sg. georne, 59. 34.

georne, adv., *eagerly; well, accurately*: 17. 8; 47. 17; 55. 7; 60. 9; 67. 8; sup. geornost, 27. 1; 53. 10.

geornlice, adv., *earnestly*: 26. 18 (MS. georlice); sup. geornlicost (MS. georlicost), 14. 1.

geornful, adj., *desirous, eager*: ns. 44. 16; 63. 11.

geortriwian, vv., *despair*: inf. 43. 20.

gerād, n., *condition*: as. 42. 15 (MS. gerað).

gerād, adj., *trained, skilful, suited*: asm. gerādne, 3. 14.

†gerd, f., *rod, beam* (?): ip. gerdum, 1. 11.

gereccan, vv., *expound, explain*: pp. gereacht, 41. 16; 63. 7; gereiht, 66. 12.

†gerestan, vv., *rest*: inf. 2. 10.

geriht, n., *only in the phrase, on gerihthe: straight ahead, direct*: 22. 5.

†gerihtreccan, vv., *make clear, explain rightly*: ger. gerihtreccenne, 26. 7.

†gerihtwīsian, vv., *justify*: 2. sg. gerihtwīsast, 8. 8.

gerisenlice, adv., *suitably, fitly*: 25. 7; gerisenlic, 61. 3.

†geryd, adj., *prepared*: ns. 39. 5.

gesælð, f., *happiness*: ns. 6. 10; gs. gesælpe, 5. 23.

gescēadlice, adv., *discreetly*: 39. 3; 47. 3; gescēadlice, 4. 22.

gescēadwīs, adj., *reasonable, rational, wise*: ns. 63. 17; asm. gescēadwīsne (MS. gesceawīsne), 14. 5; ap. gescēadwīssa, 58. 28.

gescēadwīsnes, f., *reason, mind*: ns. 2. 21; 14. 10; 26. 6; 27. 9;

gescēadwīsnesse, 22. 12; gescēadwīsnis, 22. 15; gescēadwīsnes (MS. gesceadwīsnes), 28. 6; gescēadwīsnesse (MS. gesceadwīsnesse), 64. 10;

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gesceaft, f., *creature, created thing*: ns. 5. 12; 62. 34; gesceaft, 63. 3;

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62. 27, 29; gesceaftea, 58. 28; gesceafta, 31. 17.

gesceap, sv. 6, *create, make, fashion*: pret. 3. sg. gescōp, 2. 15;

63. 31 (MS. gescōp); opt. pret. 2. sg. gescōpe, 5. 18; 9. 12; pp.

- gesceapen, 10. 13; 59. 17; 63. 19 (MS. gesceape); gesceapene, 5. 13; gesceapena, 52. 14; 58. 28.
- gescyldan, *wv.*, *shield*: 3. sg. gescylt, 10. 22.
- gesēcan, *wv.*, *seek*: pp. gesōht, 12. 10.
- gesecgan, *wv.*, *say, tell*: inf. 64. 23; pp. gesēd, 66. 2; gesæd, 63. 29.
- †gesegen, *f.*, *tradition, saying*: dp. gesegenum, 23. 10; ap. gesewenan, 60. 14; ip. gesegenum, 69. 28.
- †geselig, *adj.*, *happy, blessed*: nsn. 28. 12; np. gesēlige, 6. 10, 11.
- gesēon, *sv.* 5, *see, behold*: 1. sg. gesēo, 14. 12; 17. 21; 26. 1, 13, 14; 29. 10; 31. 3; 33. 23; 46. 22; 48. 17; gesēoh, 23. 12; 26. 14 (MS. geseon); 29. 11 (MS. ib.); 37. 6 (MS. ib.); 2. sg. gesyht, 26. 7, 9; 3. sg. gesyhð, 27. 8; 28. 2, 12; 65. 17; gesihð, 63. 14, 24; gesyht, 29. 5; 1. pl. gesēoð, 31. 16; 35. 1; 66. 35; 67. 1, 12; 3. pl. 28. 7; 44. 21, 22, 23; 65. 14, 16, 19; 67. 14, 16, 17; 69. 3, 6; 69. 5 (MS. gefeoð); pret. 1. sg. gesāwe, 69. 26, 30; gesēwe, 60. 35; geseah, 1. 7; 69. 20; 2. sg. gesāwe, 60. 30; opt. 1. sg. gesēo, 27. 4; 30. 25; 2. sg. 25. 20; opt. pret. 2. sg. gesāwe, 60. 29; gesēawe, 19. 16; 3. sg. gesāwe, 60. 28; 3. pl. gesēwen, 60. 34; inf. 11. 15; 13. 15; 19. 15; 21. 19; 26. 13, 15, 17; 27. 5, 6; 28. 9, 12, 19; 29. 13; 30. 4, 5; 31. 2, 5, 13, 22; 34. 17; 43. 15, 22, 25; 45. 2, 15; 47. 7, 9, 11, 13; 66. 21, 22, 25, 28, 29; 67. 7 (2); 68. 27; ger. gesēonne, 28. 1; 35. 6; 37. 1; 45. 5; pp. gesewe, 44. 24; gesewena, 59. 17; gesegen, 66. 12.
- †gesingian, *wv.*, *sin*: pret. 3. sg. gesingode, 62. 33.
- †gesūme, *adv.*(?), *peaceably*: 5. 14.
- †gestæðness, *f.*, *constancy, steadfastness*: ns. gestaðpines (MS. gestadpines), 22. 16; gs. gestæpinesse, 10. 16; ds. gestæðpinesse, 9. 8.
- gestrēon, *n.*, *procreation, begetting*: ds. gestrēone, 36. 8.
- gestrēonan, *wv.*, *gain, find out, get; beget*: 1. sg. gestryne, 3. 19; opt. 2. sg. gestrēone, 3. 13; pret. 3. sg. gestriende, 69. 29; pp. gestryned, 3. 16.
- †gestyhtan, *wv.*, *decide, determine*: pp. gestyohhod, 38. 1.
- gesund, *adj.*, *sound, unhurt*: nsn. 22. 8; ap. gesunde (MS. gefunde), 52. 14.
- geswīcan, *sv.* 1, *w. gen.*, *abandon, leave off*: inf. 68. 19.
- geswinc, *n.*, *toil, labor, trouble*: ns. 26. 1; ds. geswince, 7. 15; is. 29. 15.
- getēcan, *wv.*, *teach, instruct, show*: 2. sg. getēcst (MS. getestc), 13. 8; 3. sg. getæcð (MS. getæcd), 5. 9; opt. 2. sg. getēce, 23. 2; pret. 3. sg. getēhte, 64. 30; imp. getæc, 11. 17; 12. 17; 13. 10; inf. 26. 11; 31. 1; 32. 5; gætēcan, 19. 17; getēcen, 23. 3.
- getēon, *sv.* 2, *draw*: inf. 27. 13.
- †getēse, *f.*, *pleasure*: ds. getæsan, 68. 2; gp. getēsa, 67. 32.
- †getilian, *wv.*, *gain*: opt. 1. sg. getilige, 35. 17.
- †getimbran, *wv.*, *build, erect*: pp. getimbred, 2. 9.
- getiohhian, *wv.*, *decide, think, decree*: pp. getiohhod, 37. 5.
- getrymman, *wv.*, *strengthen*: pret. 2. sg. getrymedest, 8. 16.
- †getwēo, *wm.*, *doubt*: ds. getwēon, 21. 4.

- getwēon, vv., *doubt*: 1. sg. getwēoge, 59. 12.
- geðafa, vv., *consenting person*: with *beon* and *gen.* in sense of *admit, consent*: ns. geðafa, 32. 19; 42. 19, 20; 53. 7, 14; 56. 8; 58. 27; 60. 17; 62. 15; gepafa, 33. 22.
- geðafian, vv., *consent to, admit*: 3. sg. geðafað, 53. 17.
- †geðencan, vv., *think, recollect, conceive; consider*: 2. sg. geðencst, 35. 4, 5; 4. 2 (MS. geðengst); imp. geðenc, 23. 13; 44. 1; 67. 31; geðence, 31. 5, 14; inf. gepencan, 21. 18; 33. 9; 47. 11.
- †gepofa, wm., *companion*: ap. gepoftan, 60. 33.
- geðolian, vv., *endure*: pret. 1. sg. geðolede, 12. 2; geðolode, 41. 7; 3. pl. geðolodon, 60. 12.
- gepwære, adj., *harmonious*: apn. 5. 14.
- gepyld, n., *patience, endurance*: as. 7. 14.
- †geungewlitian, vv., *become disfigured*: 3. pl. geungewlitedað, 59. 20.
- gewanian, vv., *decrease, lessen*: pp. gewanod, 29. 6.
- geweald, n., *strength, power*: as. 55. 7.
- gewealden, participle as adj., *powerful, mighty*: ipm. gewealnum (gewealdnum?), 30. 12.
- geweorðan, sv. 3, *become, happen*: 3. sg. gewyrð, 28. 19; 46. 20; 66. 11; 68. 13; pret. 3. pl. geweorðon, 69. 25; opt. 3. sg. geweorðe, 46. 21; gewirðe, 46. 22; pret. 3. sg. gewurde, 34. 11; inf. 5. 3; 63. 27; gewurðan, 63. 15; (MS. gewurðam), 51. 4.
- gewircan, vv., *work, perform*: pret. 2. sg. geworhtest, 5. 11; 5. 3 (MS. gewortest); geworhte (MS. gewordte), 5. 7; 3. sg. 11. 1; opt. 3. sg. gewirce, 2. 6.
- gewislice, adv., *certainly*: gewislice, 41. 3; 56. 4; 57. 10; 60. 1; 64. 31; gewislic, 59. 35.
- gewiss, n., *certainty*: gs. gewisses, 20. 22.
- gewiss, adj., *certain*: comp. as. wk. gewisran (MS. gewisram), 18. 6.
- gewiss, adv., *surely, certainly*: 20. 10; 27. 2; 30. 2.
- gewita, wm., *wise man*: np. gewitan, 63. 35.
- gewitan, sv. 1, *depart, leave*: 3. sg. gewit, 62. 35; gewyt, 25. 3; opt. 2. sg. gewite, 63. 3; 3. sg. 25. 3; 51. 7; 52. 8; gewitte, 52. 10; 3. pl. gewitað, 63. 2; inf. 62. 27.
- gewitu, n., *punishment, torture*: ds. gewite, 68. 5.
- †gewitendlic, adj., *perishable, fleeting*: nsf. gewitendlice, 3. 4.
- gewitnes, f., *testimony*: ds. gewitnesse, 66. 16; as. gewitnesse, 66. 15.
- gewityg, adj., *wise, intelligent*: ns. 7. 1.
- gewitt, n., *intellect, reason, wit, sense*: ns. gewit, 64. 12, 17; 66. 7; ds. gewitte, 18. 11; 33. 17; 38. 7; 64. 13, 19; 65. 4; dp. gewitum, 18. 20; ip. 18. 18.
- †gewlitian, vv., *adorn, beautify*: 3. sg. gewlitedað, 62. 29.
- gewrit, n., *writing*: dp. gewritum, 66. 13.
- gewrixle, n., *vicissitude*: as. 9. 18.
- gewunian, vv., *dwell, abide*: 3. sg. gewunað (MS. gewunat), 6. 21.
- gewurpian, vv., *honor*: 2. sg. gewurpugast, 8. 6.
- †gifola, wm., *bounteous giver*: ns. 2. 13 (MS. gidfola).

- giorness, f., *zeal*: as. giornesse, 58. 25.
- gōd, adj., *good*: nsm. 12. 15; 13. 9; nsf. 9. 13; good, 56. 11; ns. 26. 17; gsm.(?) goodra (MS. goōdra), 36. 2; gsn. gōdes, 64. 26; dsm. gōdum, 32. 2; gōdne, 3. 12; 44. 8; 12. 12; goodne, 59. 32; asn. gōd, 5. 8; ap.(?) gōde, 68. 29; gpm. goodra, 64. 10; 36. 2 (MS. goōdra); apm. gooda, 61. 4; apf. goode, 5. 19; gooda, 53. 3; apn. goode, 5. 19; substantively: np. gōdan, 65. 14; 67. 14, 16; goodan, 67. 21; 68. 11, 18; 69. 3; gooda, 68. 16; gp. gōdena, 65. 11; goodene, 68. 32; dp. goodum, 13. 1; 68. 17; comp. nam. betere, 61. 9; asm. betran, 16. 20; 48. 18; asn. betere, 4. 14; 12. 13, 15; betre, 33. 9; bætre, 57. 3; sup. ns. best, 13. 25; np. beste, 67. 13; nsm. wk. besta, 41. 13; betsta, 41. 18; etc.
- gōd, n., *good*: n. 6. 11; good, 13. 6; 41. 9, 17; 55. 11; 58. 8, 12; 61. 8; g. gōdes, 6. 19; 8. 20; 9. 9; 10. 20; 69. 9; goodes, 6. 1; 9. 10; 30. 15; d. goode, 68. 23; a. gōd, 16. 15; 30. 6; good, 3. 6; 7. 13; 8. 10(2); 10. 18, 19, 21; 16. 15, 16; 58. 11; 68. 1.
- God, m., *God*: n. God, 10. 17; 11. 4; 15. 3, 6; 17. 7; 18. 1; 24. 3, 20; 26. 10; 30. 13, 15, 17; 49. 16; 50. 5; 52. 12, 13; 55. 6, 9; 58. 9, 27; 61. 27, 30; 63. 19, 31; 62. 11 (MS. gōd); g. Godes, 10. 17; 15. 14; 30. 6; 59. 12; 61. 6, 16; 62. 4, 26; 63. 33; 64. 26; 66. 2; d. Gode, 4. 15; 11. 3; 15. 16; 17. 17. 18. 3, 7; 22. 4, 6; 23. 4; 24. 18; 29. 8; 30. 24; 31. 14; 33. 17; 36. 11; 38. 6; 39. 17; 49. 20; 50. 19; 53. 9, 12, 13; 66. 18; 68. 21 (MS. goode); a. God, 3. 5; 14. 19; 15. 22; 17. 1, 10; 19. 14, 18; 26. 8, 17; 28. 1, 9, 12, 19; 29. 13; 31. 2; 32. 5; 36. 6; 53. 21; 58. 15; 65. 16; 67. 7, 13; 58. 13 (MS. goð); 15. 15 (MS. good); i. Gode, 10. 20; v. God, 14. 6; 22. 19.
- gōdness, f., *goodness*: ns. 12. 24.
- †godspell, n., *gospel*: ds. godspelle, 50. 6; 61. 35; 67. 27.
- †godprimness, f., *divine majesty, glory*: vs. godprimnesse (MS. goðprimnesse), 9. 4.
- gold, n., *gold*: as. 45. 8.
- †graf, m., *trench*: ns. 39. 5.
- †græs, n., *grass*: ns. 10. 3.
- grēne, adj., *green*: np. grēnu, 10. 5.
- †grīn, f., *snare*: is. grīne, 46. 11.
- grōwan, rv., *grow, increase*: inf. 37. 15.
- gyf, conj., *if*: 12. 3 (75 times); gif, 1. 6 (5 times); gef, 12. 18.
- gyfa, wm., *giver, donor*: as. gyfan, 24. 5.
- gyfan, sv. 5, *give*: 3. sg. gyfō, 25. 9; 53. 1, 3; gefō (MS. gef), 52. 18; opt. 3. sg. gife, 30. 17.
- gyfu, f., *gift*: as. gyfe, 24. 5; gp. gyfa, 52. 16; 53. 1; ap. gifa, 53. 2, 4; gyfa, 58. 30(2); 7. 10 (MS. gytfa).
- gyrwan, ww., *prepare*: 2. sg. gyrwast, 9. 2.
- gýtsung, f., *avarice; desire*: ns. 37. 14; 56. 11.
- gýt, adv., *yet, still, besides*: 1. 15 (13 times); gýt, 53. 6; gýt, 49. 7; 60. 7; 62. 10; 68. 4; gýt, 49. 12; 59. 8; gýt, 59. 11; 60. 17; gýt, 34. 13.

H.

habban, anv., *have, hold*: 1. sg. hæbbe, 12. 10; 34. 19; 35. 13; 55. 19 (2); 59. 32; 60. 33; 66. 12; habbe, 14. 9; 26. 2; 37. 4, 5; 48. 8, 13, 16; 2. sg. hæfst, 5. 13; 24. 9, 11, 15; 32. 2; 34. 13, 14, 18; 46. 18; 58. 16; 60. 24; 66. 11, 32; 3. 16 (MS. hæft); hefst, 27. 13; 60. 21, 24; 61. 4; 65. 1 (MS. heft); heafst, 23. 5, 6, 7; hæfst, 34. 7; hæfst, 58. 25; 66. 32; 3. sg. hefð, 1. 19; 35. 1; 60. 23, 24; 65. 23; hæfð, 2. 9; 7. 5; 16. 4, 5, 6; 28. 11; 29. 18; 45. 4, 5; 52. 13; 58. 30; 59. 17; 65. 24; heft, 27. 6; hæft, 28. 3; 52. 14; 65. 28; hæfð, 16. 20; heaft, 27. 8; hefð (MS. heft), 28. 11; 1. pl. habbað, 6. 17; 66. 5; 10. 22 (MS. habbat); 6. 16 (MS. abbað); 1. du. habbe, 41. 16; 3. pl. habbað, 10. 15; 16. 10, 13; 33. 10; 44. 6, 7, 8, 9; 65. 24; 67. 21; 68. 7, 15; 69. 1, 3; hæbbað, 35. 2; 59. 21; 68. 30; 16. 10 (MS. habbat); habban, 65. 21; pret. 1. sg. hæfde, 19. 1; 21. 16; 33. 4; 35. 13; 62. 19; 2. sg. hæfdest, 4. 8; 34. 2; hefdest, 63. 6; 67. 32; 3. sg. hæfde, 69. 18; 67. 26 (MS. hæftde); hefde, 68. 1; 3. pl. hæfdon, 60. 13; 69. 9 (MS. hædon); opt. 2. sg. hæbbe, 3. 12; 4. 17; 23. 4; 52. 5; 53. 7; 63. 29; habbe, 35. 4; habbað, 47. 16; 3. sg. hæbbe, 1. 9; 36. 3; 45. 11; 69. 15; hebbe, 28. 10; habbe, 48. 15; 69. 13; habbe(?), 36. 9; 3. pl. hæbben, 65. 25; pret. 2. sg. hæafde, 38. 1; 3. sg. hæfde, 58. 27; 3. pl. hefden, 61. 23; hæfden, 69. 1; hæfdan, 61. 24; hefden, 67. 18 (MS. hefde); inf. 13. 2; 14. 13; 24. 6, 7, 10; 28. 9;

36. 10; 37. 9; 39. 2; 40. 4; hæbban, 55. 12; ger. habbenne, 36. 8; 46. 19; habbaene, 27. 12; hæbbenne, 36. 12; hæbbene, 36. 7; Negative: 1. sg. nebbe, 4. 11, etc.; næbbe, 12. 13, etc.; 2. sg. næfst, 32. 2, etc.; nafst, 34. 1; 3. sg. næfð, 34. 21; 3. pl. nabbað, 65. 22, etc.; opt. 2. sg. næbbe, 3. 14, etc.; 3. sg. 43. 20; 3. pl. næbben, 8. 19, etc. hæard, adj., *hard, difficult*: asm. hæardne, 42. 18.

†hælend, m., *savior*: ns. 4. 15.

hāl, adj., *hale, whole, hearty, safe*: ns. 4. 7; nsf. hāl, 30. 3; asm. hālne, 13. 17; 34. 6; 53. 12; hēalne, 13. 20; asn. hāl, 28. 3 (2); 34. 21; npm. hāle, 32. 13; 48. 6; npn. 27. 18; apn. hāle, 28. 8, 10; 43. 20; 45. 3, 5; hāla, 48. 12, 16; hāl, 35. 4; comp. ns. hāle, 45. 2; np. hālren, 44. 27; sup. dpn. hālestum, 47. 9.

hālig, adj., *holy*: npf. hālga, 59. 29; gpm. hāligra, 68. 7; dpm. hālgum (as noun), 63. 34; dpf. hālgan, 62. 13; hālgum, 66. 13; apm. hālie, 1. 20; wk. nsm. hāliga, 9. 4; hālgan, 9. 11; wk. npm. 60. 8; hālige, 61. 33; wk. apm. hālgan, 2. 5.

halsian, vv., *beseech*: 1. sg. halsie, 11. 20; halsige, 13. 12; 49. 4.

hām, m., *home, dwelling*: ds. hāme, 1. 18; 2. 3; hām, 1. 8; np. hāma, 44. 18; ap. 2. 15.

hām, adv., *homewards*: 1. 5, 6.

hand, f., *hand*: ip. handum, 42. 12; 43. 14 (not in MS.).

hātan, rv., *call, name; bid*: 2. sg. hætst, 49. 1; 52. 12; 1. pl. hātað, 20. 12; 64. 25, 34; 70. 5.

- hatian, vv., *hate*: 1. sg. hatige, 16. 14 (2); 2. sg. hetst (MS. hest), 22. 11; ger. hatianne, 16. 17.
 hāwian, vv. w. gen., *look at, gaze on*: 3. sg. hāwað, 27. 6; 3. pl. hāwiað, 28. 7; pret. 3. sg. hāwode, 27. 4; opt. 2. sg. hāwie, 22. 3; 3. sg. hāwie, 30. 24; 3. pl. hāwien, 30. 4; opt. or imp. hāwie, 45. 11; opt (?) 1. sg. hāwige, 49. 8; inf. 29. 1; 45. 6.
 †hāwung, f., *looking, gazing*: ns. 27. 10; 28. 6.
 hē, pron., *he*: ns. 1. 9, etc.; gs. his (hys), 1. 11, etc.; ds. him (hym), 1. 10, etc.; as. hine (hyne), 1. 6, etc.; for pl. see *hī*.
 hēa, adv., *high*: 48. 9.
 hēah, adj., *high*: wk. nsf. hēa, 31. 14; hēah, 34. 17; comp. wk. nrm. hēaran (MS. hearan), 61. 18; hēran, 61. 24; sup. wk. nsm. hēhsta, 58. 10; hēhstan, 6. 7; nsn. hēhste, 6. 11; 41. 8, 17; 58. 8, 11; hēhstæn, 13. 6; nsf. hēhste, 6. 10; hēhsta, 62. 25; hēhsten, 6. 5; gsn. hēhstan, 5. 23 (2); gsf. 5. 23; 6. 1; dsf. 9. 7, 8, 9; asn. hēhste, 58. 11.
 healdan, rv., *hold, keep*: 3. pl. healdað, 29. 17; imp. heald, 25. 23; inf. 3. 13, 17; 22. 18; haldan, 53. 10; ger. healdenne, 4. 2; haldænne, 35. 17.
 healic, adj., *high, exalted*: comp. wk. dp. healicran, 17. 14.
 heall, f., *hall*: ds. healle, 44. 19.
 hēanlic, adj., *lowly, humble*: comp. wk. dp. hēanlicran, 17. 14.
 hefig, adj., *heavy, grievous*: nsn. 40. 9; 26. 1 (MS. hefigi); asn. 25. 27; apn. hefige, 25. 26.
 hefiness, f., *heaviness, sorrow*: ds. hefenesse, 29. 14; as. hefinesse, 26. 3.
 †hēhfæder, m., *patriarch*: dp. hēhfæderum, 61. 26.
 hēl, f., *health; salvation*: gs. hēle, 34. 19; ds. hēle, 37. 10; as. 4. 16; 32. 14; 33. 18; hēle, 34. 2; vs. 11. 7.
 helan, sv. 4, *conceal, hide*: imp. hel, 53. 7; inf. 67. 10.
 hell, f., *hell*: ds. helle, 65. 21; 67. 25.
 †help, f., *help, aid*: ds. helpe, 68. 24.
 helpan, sv. 3. w. dat., *help, aid*: 3. pl. helpað, 68. 16.
 hēo, pron., *she*: n. and a. 3. 4, etc.; g. and d. hyre, 36. 5, etc.; for pl. see *hī*.
 heofenlic, adj., *divine*: asn. heofenlice, 12. 14.
 heofon, f., *heaven*: ns. (?) heofene, 9. 14; dp. heofenum, 65. 22, 26.
 heofonrice, n., *kingdom of heaven*: as. (?) 8. 1.
 heonan, adv., *hence, from here*: 47. 10.
 heorde, m., *shepherd, guardian*: as. heorde, 3. 12.
 hēr, adv., *here*: 2. 16; 8. 21; 54. 6; 55. 1; 68. 26; 69. 18; hær, 23. 12; 45. 22; 63. 24; 64. 20, 34; 65. 27; 68. 6; 70. 4.
 herfest, m., *autumn, harvest-time*: ns. 9. 19.
 herian, vv., *praise*: 2. sg. herast, 36. 5; opt. 2. sg. hære, 49. 18.
 hēs, f., *behest, command*: is. hēse, 9. 13, 14.
 hī, pl. pron., *they*: n. and a. 16. 8; hȳ, 10. 3; g. heora, 9. 14; d. him 31. 11, etc.
 hīgian, vv., *strive, hasten*: imp. hīga, 47. 17.
 hit, pron., *it*: n. and a. 3. 9; hyt, 3. 10, etc.; g. his (hys); d. him (hym); for pl. see *hī*.

- †hlæder, f., *ladder*: ds. hlædre, 45. 17.
- †hlāf, m., *bread*: as. hlāf, 8. 13.
- hlāford, m., *lord, master, ruler*: ns. hlāford, 25. 10; 60. 27; gs. hlāfordes, 2. 8, 13; 23. 14; 24. 11; 25. 11; 44. 20; 61. 10, 13 (?); ds. hlāforde, 8. 11; 44. 10; 60. 26; 61. 1, 21; 62. 22; 69. 16; as. hlāford, 25. 2; 60. 21, 23; np. hlāfordas, 61. 24; ap. hlāfordes, 61. 18.
- hlistan, wv., *listen*: ger. hlistenne, 32. 16.
- hohgian, wv., *think about, purpose, resolve*: 1. sg. hohgie, 35. 19; pret. 1. sg. hohgode, 35. 12; hohggode, 36. 10.
- hrēoh, adj., *rough, stormy*: sup. nsf. hrēohost, 30. 1.
- †hrine, m., *sense of touch*: is. 6. 15.
- †hrīnung, f., *touch*: ds. hrīnunge (MS. hyrinunge), 18. 13.
- hū, adv., *how*: 2. 20, etc.; often w. *ne* as *hū ne hæfð*, 16. 4: *does he not have?*
- huntigan, wv., *hunt*: inf. 2. 10.
- hūru, adv., *at least, certainly, even*: 2. 17; 30. 11; 35. 1; 43. 1; 2. 2 (MS. hure); hūre, 40. 10.
- hūs, n., *house*: 1. 13; vs. 11. 7.
- hwā, pron., *who*: n. 16. 23, etc.; hwat, 25. 2, etc.; g. hwæs, 13. 22, etc.; d. hwām, 3. 18, etc.; i. hwī, 19. 13, etc., hwig, 39. 10.
- hwær, adv., *where*: 51. 8, etc.; hwærhwugu, *anywhere*: 51. 10.
- hwæthwugu, pron., *something*: 1. 7, etc.
- hwæder, adj. pron., *which of two, whether*: 3. 3, etc.; hweðer, 3. 8, etc.
- hwanon, adv., *whence*: 51. 7.
- hwenne, interrog., *when*: 46. 20.
- hwerfian, wv., *return*: 3. sg. hweorfð, 9. 13; hwerfiað, 9. 20; 3. pl. 9. 23; hweorfiað, 9. 24.
- hwīl, f., *space of time*: as. hwīle, 12. 4, etc.; whīle, 1. 17; dp. hwīlum, 2. 9, etc.; ðā hwīle þe, conj., *while*: 1. 17, etc.
- hwīlc, pron., *which, of what kind*: 3. 6, etc.; hwīlc, 5. 12, etc.
- hwyrft, m., *turning*: as. 21. 8.
- hylf, m., *handle, shaft*: ap. hylfa, 1. 2.
- hyred, m., *household, court*: gs. hyredes, 8. 9; ds. hyrede, 44. 16.

I.

- c, pron., *I*: 1. 2, etc.; yc, 11. 11.
- Teowan, wv., *reveal, show; look upon*: 3. sg. ēowað, 42. 10; pret. 1. pl. Teowedon, 7. 21; Tuwedon, 7. 19; opt. 3. sg. ēowie, 47. 18; inf. ēowian, 42. 10; ēawian, 48. 13.
- inera, adj. (comp. of inne), *inner*: wk. ipn. inran, 18. 19; 19. 14.
- ingeþanc, n., *mind, intellect*: ds. ingeþance, 18. 4, 15; 19. 1; 21. 20; as. 18. 21; is. 2. 19; 19. 3; 21. 13, 15.
- innan, adv., *from within*: 3. 9.
- †insegel, n., *seal* (Lat. insignillum): ns. 23. 14.
- †instepe, adv., *immediately*: 62. 31.
- inwordlice, adv., *inwardly; thoroughly*: 34. 15; sup. inweardlicost, 55. 14.

K.

- †kigcel, m., *cudgel* (?): as. kigclas, 1. 1.
 king, m., *king*: ns. Kyng, 61. 13;
 kining, 70. 4; gs. kinges, 65. 19;
 68. 27 (MS. kincges); cynges, 44. 2, 18; as. 65. 17; kyng, 61. 13;
 gp. kynninga, 59. 20; kynga (MS. kcynga), 61. 14.
 kinn, n., *race*, *kin*: gs. kinnes, 68. 20; kynnes, 61. 10; cynnes, 69. 27.

L.

- lā, interj., *oh*, *ah*: 4. 3; 13. 9; 34. 11; 46. 1; 48. 7; 49. 12; 51. 4.
 †lādteow, m., *guide*: as. (?) lādtewes (MS. laðtewes), 45. 4.
 læas, n., *falsehood*: ns. 41. 15.
 læca, wm., *leech*, *physician*: ns. 48. 1.
 læce, m., *leech*, *physician*: ns. 48. 12.
 læcedōm, m., *medicine*, *medical treatment*: ip. læcedōmum, 48. 3.
 lædan, wv., *lead*, *guide*: opt. 2. sg. læde, 49. 5; imp. lād, 49. 18.
 †læn, f., *lease*: ds. læne, 2. 8; lænan (?), 2. 11 (adj.?).
 læne, adj., *temporary*: nsn. 24. 16; asm. lænan, 25. 2; np. lēne, 7. 18; wk. gpn. (?) lænena, 2. 14; wk. dpn. lænan, 1. 17.
 lær, f., *teaching*, *advice*: as. lære, 53. 20; ip. lārum, 65. 13.
 læran, wv., *teach*, *instruct*; *advise*: 1. sg. lære, 1. 8; 55. 13; lēre, 61. 18; 2. sg. lærst, 4. 20; 22. 19; 42. 18 (MS. lætst); lērst, 8. 9, 10, 15; 13. 8; 30. 26; 32. 1; 3. pl. lærað, 21. 3; pret. 2. sg. lærdest, 7. 20; 8. 1, 2; 54. 2; 55. 19; 8. 3 (MS. lærdesd); lērdest, 7. 18; 14. 9, 10; 3. sg. lærde, 1. 15; opt. 2. sg. lære, 43. 19; 45. 7; lēre, 12. 17; 13. 22; imp. lær, 54. 2; inf. 39. 22; ger. lērenne (MS. lerrenne), 32. 16.
 læs, adv., *less*: 35. 1; 36. 17; 37. 2; læs, 35. 13; læsse, 16. 18; 59. 8; læasan, 30. 22.
 læs, conj., *lest*: (pI or ðē) w. opt., 4. 17; læst, 49. 1; w. ind. læs, 15. 10; læste, 31. 23.
 læssa, adj., *less*: dsf. læssan, 44. 13.
 læstan, wv., *do*, *perform*: opt. 3. sg. læste, 32. 24.
 lætan, rv., *let*, *allow*; *leave*: 3. sg. læt, 67. 10; imp. 14. 2 (MS. læd); inf. 43. 16; lētan, 32. 19.
 land, n., *land*: ds. lande, 2. 12; 21. 21, 24; 28. 18; as. land, 45. 21.
 lang, adj., *long*: ns. lang, 10. 7; asm. langne, 44. 7; længne (MS. lægne), 44. 6.
 lange, adv., *long*, *long time*: lange, 12. 3, 6; 13. 20; 49. 6; 55. 2; 57. 2; 69. 32; lang, 52. 17; 59. 30; comp. leng, 12. 4; læng, 36. 17.
 lārēow, m., *teacher*: as. lārēwas, 45. 4.
 †lāðian, wv., *hate*: inf. 48. 4.
 læaf, n., *leaf*: ns. 10. 3.
 †lēan, sv. 6., *blame*, *censure*: 1. sg. læa, 61. 17.
 lencten, m., *springtime*: ns. 9. 19.
 leof, adj., *pleasing*, *agreeable*: comp. ns. leofre, 18. 8.
 leogan, sv. 2, *lie*: 1. sg. leoga, 24. 2; inf. 24. 2.
 leoht, n., *light*, *brightness*, *brilliance*: ns. 6. 12; gs. leohtes, 6. 2;

44. 27; 47. 8; ds. lēohte, 31. 15; 35. 3; 49. 9; 49. 6 (MS. lohte); as. lēoht, 9. 15; 35. 5; 37. 1; is. lēohte (MS. leothte), 44. 21.
- lēoht, adj., *light, bright*: asm. lēohtne, 9. 15.
- leornian, vv., *learn, study, read*: pret. 1. sg. leornode, 41. 2, 7; 2. sg. leornodest, 20. 13; leornodost, 20. 16; 21. 7; leornodest (MS. leorndes), 64. 27; leorneodest (MS. leorneodes), 20. 12; imp. leorna, 65. 8; leorniaen (!), 68. 8.
- †leornung, f., *learning, study*: ds. leornunga, 41. 1.
- lettan, vv., *hinder, impede*: 3. pl. lettað, 40. 6.
- lic, n., *body*: as. 42. 4, 12; 43. 13.
- lican, vv., *impers., please*: 3. sg. licað, 61. 15; pret. 3. sg. licode, 1. 16; opt. 3. sg. licie, 47. 1; 54. 4.
- lichama, wm., *body*: ns. 66. 6; lichaman, 41. 12; 66. 27; lichama (MS. lichaman), 10. 12; gs. lichaman, 4. 15; 31. 3; 34. 14; 37. 10; 41. 14; 44. 25, 26; 59. 6; 63. 21; 64. 14; 65. 4; 67. 3; lichoman, 40. 7; lichoman, 56. 13; licuman, 26. 9; 27. 11; 29. 14; lycuman, 31. 5; ds. lichaman, 34. 8; 41. 12; 49. 2, 3; 66. 19; 67. 32; lichaman, 60. 6; licuman, 29. 13; lycuman, 13. 23; as. lichaman, 48. 21; licuman, 16. 10; lycuman, 8. 4; 13. 17; np. lichaman, 10. 8, 11.
- lichamlic, adj., *corporeal, bodily, material*: npn. lichamlican, 66. 27; np. lichamlice, 51. 9; ipn. licumlicum, 31. 16; lichamlicum, 31. 21.
- lichamlice, adv., *corporeally, bodily, in the flesh*: 6. 14; 7. 8; 19. 15.
- licwyrðe, adj., *acceptable*: ns. 13. 24 (MS. licworðe).
- lim, n., *limb, member*: as. 42. 9.
- †line, wf., *line*: ns. 20. 20; lyne, 21. 9; ds. linan, 20. 17; as. linan, 21. 6.
- liðe, adj., *mild, soothing*: ipm. liðum, 48. 3.
- lōcian, vv., *see, look; take heed*: 3. pl. lōciað, 44. 22; opt. 3. sg. lōchige, 31. 12; 45. 8; lōcie, 45. 10; lōcige, 45. 13; imp. lōca, 17. 9; inf. 43. 21 (2); 45. 19; 45. 9 (?); lōcigan, 34. 22.
- †lōhsceaft, m., *bar (?)*, *bolt (?)*: ap. lōhsceaftas, 1. 2.
- lufian, vv., *love*: 1. sg. lufige, 11. 10; 12. 14; 13. 12, 19; 15. 20; 16. 3 (2), 8, 12, 13, 17, 18; 19. 11; 25. 17; 33. 12; 39. 14; 42. 24, 25; 35. 15; 43. 3, 4, 5, 6, 7; 2. sg. lufast, 16. 2, 5, 6, 7; 25. 1, 6, 12; 27. 13; 33. 19; 40. 3; 42. 6; 58. 3 (2), 5 (2), 7; lufæst, 33. 16; 3. sg. lufað, 5. 16; 7. 4; 13. 19; 19. 11; 25. 27; 28. 16; 42. 3; 44. 14; 58. 12, 13, 15 (2); 3. pl. lufiað, 5. 17, 18; 40. 2; pret. 2. sg. lufadæst, 33. 20; lufodest, 38. 6; 42. 14; 3. sg. lufode, 42. 22, 23; lufede, 42. 22; 43. 11; 3. pl. lefdon, 67. 19; opt. 2. sg. lufige, 25. 8; 39. 11 (2), 12; 61. 17, 18; lufiæ, 15. 22; 3. sg. lufige, 42. 1; 58. 13, 14 (2); 3. pl. lufigen, 69. 7; pret. 1. sg. lufede, 23. 12; 3. sg. lufode, 42. 21; 43. 9; inf. 5. 17; 15. 18; 19. 9; 23. 9; 25. 13; 42. 15; 19. 10 (MS. lufia); ger. lufianne, 16. 16; 39. 9; pr. p. lufende, 14. 7; 28. 16; lufendas (as noun), 42. 2.
- lufu, f., *love*: ns. 28. 15; 29. 3;

43. 12; 7. 7 (MS. lunn); lufe, 29. 11; 36. 13; lufa, 29. 6; gs. lufu, 29. 8; ds. lufe, 42. 16; as. 12. 22; 27. 17; 28. 11; 29. 16; 42. 16; dp. lufum, 38. 4, 5, 8, 10; 39. 8(2).
 lust, m., *pleasure, desire, lust*: ns. 36. 14, 16; ap. lusta, 23. 4, 7.
 lustlice, adv., *gladly*: 11. 18.
 lybban, wv., *live, be, exist*: 2. sg. lifast (MS. lufast), 59. 3; 57. 11 (MS. ib.); leofest, 58. 18; lifað, 64. 10; 3. sg. lifað (MS. lufað), 6. 22; 61. 11 (MS. ib.); 1. pl. lyfað, 18. 10; lybbað, 10. 9; 44. 19, 20; 3. pl. 6. 9(2); pret. 1. sg. lyfde, 58. 1; opt. 2. sg. libbe, 56. 3(2); lybban, 43. 24; 44. 17; 56. 7, 10; 57. 6, 8, 9, 14; libban, 58. 6(2); pr. p. libbendu, 3. 5; lybbende, 10. 13; 56. 12; 59. 27.
 lyf, n., *life*: ns. 33. 18(2); 38. 3; 50. 7; 64. 17, 19; lif, 6. 9; gs. lyfes, 5. 22, 23; 8. 13, 14; 12. 22; 25. 18; 58. 2; 60. 1; ds. lyfe, 9. 2; 25. 17; 43. 23; 58. 24; 64. 21; 67. 23; 70. 3; life, 33. 13; 43. 18; 59. 25; 60. 3, 14; 62. 1; as. lyf, 9. 1; 25. 10; 60. 12; lif, 28. 12; vs. lyf, 11. 8; dp. lyfum, 13. 25.
 lyhtan, wv., *make light, reflect*: 3. pl. lyhtað, 31. 9, 10.
 lystan, wv., *impers. w. dat. of person and gen. of thing, please*: 3. sg. lyst, 2. 8; 14. 22; 34. 9; 36. 15, 17; 37. 3, 4, 5; 42. 4, 6; 50. 1; lyste, 1. 6; 14. 22; 36. 1; 46. 16, 21; 47. 2; 59. 33; 64. 12; lystæ, 52. 4; 3. pl. (?) lyst, 67. 22; opt. 3. sg. lyste, 39. 1.
 lytel, indecl. noun, *little*: as. litel, 25. 15.
 lytel, adj., *little*: ds. lytlum, 30. 22; as. lytel, 66. 17.
 lytel, adv., *little*: 41. 4; lytle, 26. 15; 52. 6; lytlum (dat. of lytel, adj.), 45. 16(2); 58. 14.

M.

- mæg, m., *kinsman*: ap. mæga, 68. 16.
 mænan, wv., *mean, signify*: pret. 3. sg. mænde, 61. 34.
 mæð, f., *measure, degree, kind*: ds. mæðe, 31. 9, 24; 32. 17; is. mæpe, 55. 9.
 †maga, adj., *able, strong*: ns. 1. 9.
 magan, swv., *be able; avail*: 1. sg. mæg, 19. 17; 22. 20; 23. 5, 8; 25. 15; 30. 19(2); 33. 9(2); 34. 5; 35. 20; 39. 1, 18; 43. 26; 46. 16; 49. 18; 50. 4; 53. 10, 21; 57. 2; 59. 15; 64. 23; 66. 15; 69. 25; meg, 13. 3; 26. 5; 2. sg. meahht, 40. 1; 43. 18; 3. 15 (MS. mehat); myht, 31. 13; 37. 15; 66. 22, 25; miht, 47. 11; 62. 34; myhte (MS. myh), 47. 14; 3. sg. mæg, 1. 16; 5. 13, 14, 17; 19. 3; 21. 10; 29. 13; 30. 14, 21; 31. 12, 23; 43. 21, 22(2); 26; 44. 16; 45. 2, 6; 47. 9; 48. 2(2); 66. 27; 68. 3; 60. 5 (MS. mæga); meg, 59. 13; 1. pl. magon, 6. 14; 7. 13; 15. 7; 66. 20, 29, 33; 68. 11; 1. du. magon, 47. 6; 3. pl. magon, 8. 17; 35. 2; 39. 6; 40. 3; 47. 9; 60. 15; 61. 19; 66. 28; 68. 17, 22, 27, 29, 30; pret. 1. sg. meihte, 1. 5, 7; mahte, 21. 19; 22. 20; mæhte, 20. 4; 2. sg. myhtst, 31. 5; myhtast (MS. myhtas), 16. 23; mihtest, 32. 11; 3. sg. meuhhtest, 20. 14; meahhte, 2. 23;

- mihte, 5. 4 (2); 1. pl. meohton, 64. 31; 3. pl. meahton, 60. 16; opt. 1. sg. mage, 2. 3; 11. 14, 16; 14. 3; 23. 1 (2); 35. 17; 37. 10; 40. 10; 46. 3; 54. 1; 55. 18; 59. 25; 62. 13; 66. 13, 14; mæge, 1. 14; 11. 18; 15. 3, 14; 18. 6, 21; 19. 7; 26. 13; 27. 1; 29. 1; 33. 10; 39. 19; magæ, 24. 7; 49. 13; 2. sg. mage, 4. 6, 16; 23. 17; 42. 11; 46. 8; 47. 12; 49. 5; mæge, 18. 14; 23. 15, 16; 24. 10; 30. 21; 52. 1; mægæ, 23. 16; magæ, 47. 16; 3. sg. mage, 1. 12; 4. 1, 4; 31. 21; 33. 2; 34. 22; 43. 24; 63. 22; mæge, 19. 4; 21. 22; 30. 7; 1. pl. magen, 62. 6; 66. 8; 1. du. 49. 11; 3. pl. 30. 5; 47. 10; 67. 6; pret. 1. sg. myhte, 23. 3; 49. 7; 63. 5; 26. 17 (MS. myhtte); mihte, 31. 1; 2. sg. myhte, 60. 2; 62. 8; mæht, 46. 15; mahte, 62. 23; 3. sg. meahte, 64. 4; 67. 18 (?); mæhte, 16. 23; mahte (MS. matte), 18. 5.
- man, m., *man, person*: ns. man, 20. 25; 21. 10; 24. 12; 27. 5; 31. 18, 20; 34. 21; 43. 9, 20, 24; 45. 3; 50. 20; 51. 2, 3; 65. 16, 20; 69. 5, 13, 34; mann, 44. 2; gs. mannes, 63. 30; ds. men, 39. 10; 41. 8, 18; 43. 6, 8; 47. 19; 57. 3; 69. 22; mæn, 42. 8; as. man, 11. 1; 63. 19, 31; np. men, 8. 6; 16. 9, 12; 44. 20; 65. 25; 67. 5; 69. 20, 31; gp. manna, 4. 12; 8. 19; 10. 7, 17; 11. 2; 37. 11; 42. 3; 52. 15, 19; 58. 29; 60. 4, 10, 14; 62. 33; dp. mannum, 5. 10; 42. 10; 53. 3; 62. 24; ap. men, 4. 9; 8. 14; 35. 18.
- man, indef. pron., *one, people, they*: ns. man, 6. 12; 7. 3, 4; 17. 13; 19. 3, 8; 20. 8 (2), 10, 18; 25. 27; 27. 4; 29. 4; 30. 6, 14, 16, 24; 45. 7; 46. 11; 2. 6 (MS. m); 4. 4 (MS. me on); gs. mannes, 4. 3; as. man, 2. 8; 21. 20.
- manian, vv., *admonish, warn*: 2. sg. manast, 7. 12; 3. sg. mannað, 6. 3; manað, 49. 17.
- manig, adj., *many; many a, much*: nsm. manig, 60. 23; 41. 5; mani, 44. 1; asm. manigne, 1. 9, 12; 60. 24; asn. manig, 1. 12; monige, 69. 15; mani, 69. 15; np. manige, 60. 2; mænege, 60. 4; npf. manige, 28. 7; manega, 52. 17; dpn. manegum, 62. 22; dp. 59. 24; apm. manege, 1. 20; 60. 32; manige, 44. 5; apf. manega, 66. 12; mænega, 53. 3; apn. manega (MS. mare ga), 59. 16; ap. manige, 23. 4; ipf. manegum, 62. 7.
- manigfeald, adj., *many, numerous*: npf. manigfealde, 25. 26.
- mannisc, adj., *human*: ds. manniscum, 27. 10.
- mēd, f., *reward, need*: as. mēde, 60. 13.
- medeme, adj., *worthy, proper, perfect*: ap. medeme, 52. 14; medemu, 5. 11.
- †menian, vv., *proceed, direct one's self*: opt. 3. sg. menige, 1. 9.
- metan, sv. 5., *compare*: 2. sg. metest (MS. mest), 47. 10; metst, 61. 8.
- mete, m., *meat, food*: ds. 37. 3, 6; gp. metta, 37. 4.
- mettrimness, f., *weakness, infirmity*: np. mettrimnysse, 40. 7; ap. mettrimnesse, 40. 8.
- †mettrum, adj., *weak, sick*: comp. ns. mettrumra, 49. 2.
- micel, adj., *much, many*: nsm. 26. 10; asf. micle, 29. 18; 68. 15; 36. 3 (MS. milcle); asn. micel, 12. 2; mycle, 35. 5; isn. miclum, 29. 15;

- apn. micla, 59. 16; apf. mycela, 7. 10; comp. n. mā, 62. 13; g. māran, 28. 5; dsf. 44. 12, 13; 47. 17; a. mā, 1. 11; 14. 21; 36. 15; 37. 6, 9; māre, 17. 13; 20. 2; 65. 28; māran, 3. 17; māren, 37. 11; 66. 1 (2); māran (MS. maram), 50. 2; sup. ns. mæst, 14. 16 (2); nsn. mæste, 41. 9; mēst, 55. 15; asm. mæstne, 39. 15; 59. 21; a. mæstan, 68. 14; ap. mēst, 60. 12.
- micle, adv., *much, very much*: micle, 21. 18; 31. 14; 37. 11; 43. 11; 62. 16; 67. 4; 69. 17; mycle (MS. myclce), 41. 6; micle (MS. milcle), 64. 32; mycle, 25. 8; 37. 9; mycele, 16. 19; micel, 58. 19; miclum, 29. 7; 58. 12, 13; 66. 7; myclum, 47. 18; comp. mā, 16. 18, 19; 25. 8; 36. 5; 37. 1; 47. 2; 48. 16; 59. 25; 66. 13, 21; 68. 19, 30; māre, 21. 18; 31. 14; 44. 27; 45. 2; 46. 6; 57. 1; 60. 13; 65. 12, 15, 18, 20; 67. 4; 68. 1, 31, 33; māran, 30. 23; 32. 20; 35. 16; sup. mæst, 39. 17.
- mid, prep., *with, together with; by means of*: w. dat. 1. 5, 11, 14, etc.; myd, w. instr., 30. 12, etc.
- mid, adv., *therewith*: 1. 2; myd, 30. 14, etc.
- middangeard, m., *world, earth*: ns. 66. 31; gs. middangeardes, 6. 13; myddangeardes, 59. 21; ds. middangearde, 9. 17; myddangearde, 43. 9.
- midde, f., *middle*: gs. middes, 20. 17.
- mihhtig, adj., *mighty, retentive*: ns. 4. 1.
- mildheortness, f., *mercy, pity*: ns. mildheortnes (MS. mildheornes), 22. 15; ds. mildheortnesse, 5. 2.
- milts, f., *mercy, favor*: as. miltse, 2. 13.
- mIn, pos. pron., *my, mine*: n. 3. 10, etc.; g. mInes, 2. 2; d. mInum, 3. 19, etc.
- †mislic, adj., *various, divers*: apn. mislicu, 3. 2; mislicum (adv.?), 53. 3.
- mōd, n., *mind, intellect; heart*: ns. 2. 21; 3. 1, 3; 27. 2; 29. 17; 64. 10, 11; 66. 19; gs. mōdes, 2. 2; 4. 15; 22. 4, 6, 11, 18; 26. 6, 8; 28. 9; 29. 17; 31. 2; 34. 14; 44. 25; 45. 1, 15; 47. 13; 48. 5; 64. 26; 66. 20, 33; 2. 20 (MS. modis); ds. mōde, 2. 21; 5. 21; 8. 4; 16. 13; 27. 10; 33. 1, 6; 34. 1, 8; 37. 14; 39. 5; 47. 5; 49. 2, 3; as. mōd, 46. 10; 48. 21; 63. 10; 48. 15 (MS. moð).
- mōdor, f., *mother*: ns. 69. 28, 29.
- mōna, wm., *moon*: ns. 9. 15; ns. (?) monnan, 17. 20; gs. mōnan, 17. 18; ds. 17. 15; 18. 7; 45. 12; as. 19. 16; 66. 29.
- morgen, m., *to-morrow*: ds. 17. 16 morgen, 45. 23.
- mōtan, swv., *be able, be allowed*: 1. sg. mōte, 13. 15; 3. sg. mōt, 68. 1; pret. 2. sg. mōst, 56. 10; 3. pl. mōston, 10. 18; opt. 2. sg. mōte, 46. 11; 3. sg. 2. 9; 70. 2; 1. pl. mōten, 67. 6; pret. 3. sg. (?) mōsten, 67. 17.
- †mund, f., *remembrance*: as. munde, 67. 24.
- †murge, adv., *merrily, happily*: 1. 13.
- mūs, f., *mouse*: dp. mȳs, 16. 7.
- †mydlinga, adv., *to a moderate extent*: 58. 14.
- †mydwyrhta, wm., *co-worker*: ns. 30. 14.

myht, *f.*, *power*: ip. myhtum (MS. myhtum), 30. 17.
 †mynegian, *vv.*, *remind*: 2. sg. mynegast, 31. 4.

†myrran, *vv.*, *disturb, hinder*: 3. pl. myrrað, 40. 6.
 myst, *m.*, *mist, dimness*: as. 43. 17.

N.

nā, *adv.*, *not*: 17. 4 (16 times); nō, 69. 25.
 nabban, *see under habban*.
 nacod, *adj.*, *naked, nude*: asm. nacode, 42. 7; nacodne, 47. 13.
 nǣdre, *f.*, *adder*: dp. nǣdran (MS. nǣdram), 36. 17.
 nǣfre, *adv.*, *never*: 12. 10 (29 times); nēfre, 5. 8 (4 times).
 nāhwær, *adv.*, *nowhere, not at all*: 34. 12 (MS. nawar); nāwer, 61. 7, 29; 66. 28.
 nān, *adj.*, *no, none*: ns. 2. 6, etc.; gs. nānes, 4. 3, etc.; ds. nānum, 7. 15, etc.; as. nāne, 3. 14, etc.; nāne, 30. 7, etc.; nān, 4. 11, etc.; np. nāne, 68. 29; gp. nānre, 27. 18; dp. nānum, 5. 20; ap. nāne, 5. 5, etc.
 †nānig, *adj.*, *no*: asf. nānege, 67. 24.
 nānwiht, *pron.*, *nothing*: 4. 14, etc.; nānwiht, 21. 1; nānewiuht, 66. 4.
 nāwiht, *pron.*, *nothing, nought*: n. and a. 15. 16, etc.; nāht, 5. 10, etc.; nāhte (MS. nacwte), 7. 11; d. nāhte, 5. 6, etc.; nāwuihte, 62. 28; a. nāht, 5. 11; nāwiht (MS. nawh), 32. 18; nāwt, 8. 2; nāwit, 20. 24; nāwyht, 30. 14; nāwuht, 59. 12.
 nāper, *conj.*, *neither*: often with nē, 1. 5, etc.; nāwper, 34. 19, etc.; 33. 8 (MS. nawaper).
 ne, *adv.*, *not*: 1. 6, etc.
 nē, *conj.*, *neither*: often with nāper, 1. 5, etc.

nēah, *adj.*, *near, nigh, close*: comp. np. nēar (MS. mæ), 44. 17.
 nēah, *adv.*, *near, nearly; lately*: 59. 29; 61. 29; 66. 28 (2); nāh, 49. 4; comp. nēar, 49. 6; nēar, 53. 15, 16; 66. 29; in expression *nēar and near, nearer and nearer*: 45. 17; sup. nīehst, 65. 3.
 nearo, *adj.*, *narrow, strait*: asm. nearone, 44. 9.
 †nēhsta, *wm.*, *neighbor*: as. nēhstan, 19. 9.
 nēde, *adv.*, *of necessity*; w. sceal, *needs must*: 35. 7; 37. 9, 12; 69. 22; nēde, 66. 15; nīde, 24. 1; 25. 4.
 nemnan, *vv.*, *name, mention*: 1. sg. nemne, 17. 13; pret. 3. sg. nemde, 64. 33.
 nēod, *f.*, *need, necessity, obligation*: ns. 14. 16; 55. 15; ds. nēode, 9. 6.
 †nēodbehæfe, *adj.*, *necessary*: np. 30. 2.
 nese, *adv.*, *no*: nese, 17. 12, 20; 67. 30; nes, 16. 9; nese, næse, 68. 7; nese, la nese, *no, oh no*: 4. 3; 46. 1; 51. 4; 60. 31; næse, la nese, 49. 12.
 niman, *sv.*, *take*: pret. 1. pl. nāmon, 6. 17.
 nīwan, *adv.*, *recently, lately*: 35. 23.
 notian, *vv.*, *enjoy*: imp. nota, 47. 15.
 nū, *adv.*, *now*: 1. 15, etc.
 nyht, *f.*, *night*: gs. nihte, 47. 6; as. nyht, 9. 15, 18.
 †nyten, *n.*, *animal, beast*: np. nýtenu, 10. 6, 10; 16. 8, 11.

nytt, f., *use, utility*: gs. nyttes, 13. 18.

nytt, adj., *profitable*: np. nytte, 40. 5; comp. asf. nyttran, 16. 21.

†nyttian, wv., *enjoy, use, profit by*:

w. gen., 3. pl. nyttiað, 44. 23; w. acc., inf. 43. 25.

nytwyrðe, adj., *useful, profitable*: ns. 2. 16 (MS. nytwyrde); as. 43. 1.

O.

†öden, f., *threshing-floor*: ds. ödene, 44. 19.

of, prep. w. dat., *of, from, concerning*: 13. 9, etc.

ofer, prep., *over, above*: w. acc. 58. 8; ofor, 10. 23; w. dat. 3. 16, etc.

ofercuman, sv. 5, *overcome, subdue*: 1. pl. ofercumað, 7. 8; 8. 18; pp. ofercumme, 34. 18.

†ofergemet, n., *excess*: as. 17. 9 (MS. ofergemeð).

ofergiotolness, f., *forgetfulness*: is. ofergiotolnesse, 63. 4.

ofermæto, f., *pride*: as. 11. 15.

†ofermette, adj., *immoderate*: nsm. ofermetta, 38. 2; ofermytta, 38. 2.

†oferstælan, wv., *convince*: 2. sg. oferstælest, 62. 16; pret. 1. sg. oferstælde, 62. 17; pp. oferstæled, 62. 15.

oferswiðan, wv., *conquer*: 2. sg. oferswiðdest, 8. 5.

oferwinnan, wv., *overcome, subdue*: inf. 14. 2.

ofmunan, swv., *remember*: opt. pret. 1. sg. ofmunde, 62. 20.

ofsittan, sv. 5, *beset, oppress*: pp. ofseten, 63. 4.

oft, adv., *often*: 3. 1; 17. 13; 69. 5 (MS. ofð); comp. oftor, 61. 30.

oftæon, sv. 2, *deprive*: pret. 3. sg. oftæah, 41. 1.

on, prep., *on, upon, in*: w. dat. 1. 7, etc.; w. acc. 16. 15, etc.

on, adv., *into*: 12. 7.

†onbrerdnes, f., *inspiration*: ns. 25. 17.

onbrirdan, *inspire, incite*: opt. 3. sg. onbrirde, 30. 9.

ondrēdan, wv., *fear, dread*: 1. sg. ondrēde, 33. 11, 13, 14; 40. 8; 43. 3; 46. 9; 62. 18; 64. 17; ondræde, 20. 24; 2. sg. ondrēdest, 20. 21; 25. 6; 33. 19 (MS. ib.); (MS. ondrēst); pret. 3. sg. ondræd. 67. 26; opt. pret. 2. sg. ondrēde, 33. 21.

onfindan, sv. 3, *learn, find out*: pp. onfundne, 14. 7.

onfōn, rv., *receive, take*: imp. onfōh, 12. 7; inf. onfōn, 42. 11.

ongēan, prep. w. acc., *against*: 31. 10; 34. 22; 45. 10.

ongēan, adv., *back, again*: 31. 9, 12; 42. 12.

†ongelīhtan, wv., *enlighten*: opt. 3. sg. ongelīhte, 2. 2.

onginnan, sv. 3, *begin, attempt*: 1. sg. ongynne, 46. 5; 3. sg. onginð, 55. 1; 3. pl. onginnað, 10. 6; opt. 2. sg. ongynne, 55. 13; 3. sg. onginne, 30. 16; inf. ongyunnan, 34. 12; 45. 16.

†ongierwan, wv., *divest of, strip*: 3. sg. ongiereð, 59. 20.

ongytan, sv. 5, *understand, comprehend*: 1. sg. ongyte, 16. 20; 32. 17, 18 (2); 39. 4; 42. 5; 43. 1; 48. 9, 23; 49. 3; 58. 4, 7; ongæste, 41. 3; 2. sg. ongytst, 34. 5, 7;

51. 5; ongitst, 16. 22; 50. 19; ongytst (MS. ongyst), 46. 13; 60. 17 (MS. ib.); 3. sg. ongyt, 11. 2 (2); 28. 14; ongit, 6. 12; ongæt, 68. 21; 3. pl. onġeaton, 60. 3; onġæaton, 19. 19; ongyotað, 69. 6; ongytað (MS. ongytat), 11. 9; opt. 2. sg. ongyte, 25. 21; 32. 5, 14; 35. 8; 53. 6; ongeate, 60. 19; ongytæ, 19. 18; 3. sg. ongyte, 31. 26; 42. 1; ongytæ, 18. 15; 1. pl. ongeatan, 7. 18, 20; inf. 2. 23; 6. 14; 11. 16; 14. 14, 19; 17. 1; 18. 14; 19. 14; 20. 15; 22. 20; 23. 15; 25. 14, 15; 31. 18, 22, 23; 32. 6; 46. 4; 49. 13; 53. 18; 57. 3; 58. 16; 60. 15; ongitan, 42. 7; 47. 16; 55. 18; 60. 5; ger. ongytænne, 31. 25; ongyttanne, 39. 16; 41. 4; pp. ongyten, 21. 16; 58. 25; ongitten, 53. 6; ongitan, 28. 14.
- onhagian, wv., *impers., be fitting, please, become*: opt. 3. sg. onhagige, 2. 16; onhagie, 4. 13; onhagað, 26. 7; 46. 5; 65. 10.
- †onhwærfedness, f., *change*: ds. onhwærfednesse, 9. 5.
- †onlīcness, f., *similitude, image*: ds. anlīcnesse, 9. 16; 11. 1.
- †onlōcian, wv., *look on, look at*: 1. pl. onlōciað, 31. 22; opt. 1. sg. onlōcige, 26. 16.
- onlyhtan, wv., *illuminate*: w. gen. 3. sg. onlyht, 31. 7; w. acc. 3. sg. onlōoht, 44. 25; onlīht, 44. 25.
- †onriht, adv., *rightly*: 13. 8.
- onscynian, wv., *shun, avoid*: 3. pl. onscyniað, 45. 11; onscuniað, 47. 8; inf. onscunian (MS. onscinian), 47. 6.
- onsendan, wv., *send*: imp. onsend, 68. 3.
- †ontimber, n., *material*: as. 2. 6.
- †onweald, n., *power*: ds. onwealde 55. 9.
- openlice, adv., *openly, clearly*: 5. 20; 42. 9; 64. 24; 67. 7; comp. openlicor, 46. 3; 64. 32.
- ormōd, adj., *hopeless*: ns. 49. 4.
- oð, prep. w. acc., *until*: 27. 6.
- oð, conj. w. opt., *until*: 3. 15; 59. 9; w. ind., 35. 22.
- oðer, adj. pron., *second, other*: ns. 3. 8; 57. 6, etc.; gs. oðres, 4. 8, etc.; ds. oððer, 10. 1; as. oðerne, 5. 15, etc.; np. oðre, 10. 3, etc.; gp. oðera, 4. 11, etc.; dp. oðrum, 5. 20, etc.; ap. oððere, 17. 15.
- oððe, conj., *or*: 2. 22, etc.; 46. 11; (MS. of ðe), oððe . . . oððe, *either . . . or*, 9. 5, 6, etc.

R.

- racu, f., *exposition, discourse*: ns. 26. 7.
- ræd, m., *advice, counsel*: as. 13. 24; 48. 18 (MS. reð).
- †rædfast, adj., *wise*: ns. 61. 9.
- †rædlic, adj., *expedient, reasonable*: comp. ns. rædlicre, 33. 4.
- †ræðe, adv., *soon, quickly*: 52. 5; raðe, 30. 20; comp. raðor, 17. 5, 12.
- recan, wv., *care, reckon*: pret. 1. sg. rōhte, 58. 1 (2).
- reccan, wv., *expound, explain; rule, direct*: 2. sg. recst, 9. 18; 59. 10; pret. 1. sg. rehte, 32. 10; 63. 9; pret. 2. sg. reahhest, 20. 10; reahhte, 3. 1; 3. sg. ræahhte, 41. 7.
- recelēas, adj., *careless*: np. recelēase, 40. 2.
- †rēdan, wv., *decree, determine*:

- read, explain*: 2. sg. rēdst, 9. 18; pp. rēden, 50. 6.
- †rēne, m., *mystery, dark saying*: dp. rēnum, 69. 11.
- rest, f., *rest, repose*: ds. reste, 2. 4.
- rīce, n., *kingdom, authority*: ds. 6. 18; [rīce], 6. 18; 14. 8.
- rīce, adj., *great, powerful*: nsm. 69. 4, 13.
- †rīclīc, adj., *sumptuous*: nsn. 38. 3.
- rīcsian, wv., *reign, govern*: 2. sg. rīcsast, 7. 17; 11. 13; inf. 59. 23.
- rīdan, sv. 1, *ride*: 3. sg. rīt, 30. 1.
- rīht, n., *right, equity, truth*: gs. rīhtes (?), 64. 29; ds. rīhte, 68. 22.
- rīht, adj., *right, proper, correct*: asm. rīhtne, 2. 3; 30. 18; 44. 7, 10; rīhte, 28. 10; asn. rīht, 6. 9; apm. rīht, 8. 15; comp. ns. rīhtra, 23. 18; rīhtre, 39. 8.
- rīhte, adv., *right, rightly, directly*: rīhte, 13. 7; 16. 22; 22. 3, 4; 24. 14; 25. 7; 26. 4; 34. 5; 39. 3; 46. 17; 58. 16, 25; 61. 3, 10; 62. 15; 24. 9 (MS. rīhte); rīht, 4. 22; 24. 2; 50. 8.
- rīhtlic, adj., *right, just*: comp. ns. rīhtlicre (MS. rīhlicre), 33. 3.
- †rīhton, used only in phrase *on rīhton, right*: 37. 13.
- rīhtwīs, adj., *righteous, just*: asm. rīhtwīsne, 14. 6; wk. asm. rīhtwīsan, 52. 1; np. 62. 1; 69. 7.
- rīhtwīsness, f., *righteousness*: ns. rīhtwīsnes, 22. 15; 52. 17; gs. rīhtwīsnesse (MS. rīhtwīsne), 65. 28; as. rīhtwīsnesse, 8. 9; rīhtwīsnesse, 8. 15.
- †rīhtwyrbe, adj., *just, worthy, righteous*: sup. ns. rīhtwyrbost, 13. 25.
- †rīman, wv., *enumerate, count*: ger. rīmanne, 52. 17; rīmande, 59. 30.
- rīne, n., *course*: ap. rīna, 9. 14.
- †rīpan, sv. 1, *ripen*: 3. pl. rīpað, 10. 5.
- rodor, m., *heaven, firmament*: gs. rodores, 21. 8; 20. 15 (MS. roðores).

S.

- sæ, f., *sea*: ns. 30. 1; ds. sǣ, 21. 20; 22. 8; sē, 2. 11; as. sǣ, 45. 20; sē, 9. 23.
- †sǣclif, n., *cliff, promontory*: ds. sǣclife (MS. sǣclife), 45. 18.
- †sǣgen, n., *saying, statement*: ds. segene, 60. 30; 62. 3; dp. (?) sǣgena, 60. 5; sǣcgena, 62. 5.
- sam, correl. conj., *same . . . same, whether . . . or*: 24. 1; 25. 4.
- sār, n., *suffering, pain*: ns. 40. 9; 41. 4.
- sāwl, f., *soul, spirit*: ns. 3. 4; 15. 3; 41. 12; 64. 9; sāwl, 9. 13; 10. 13; 60. 5; 63. 30; 66. 6; sāwle, 28. 7; 67. 2; sǣule, 29. 12; gs. sāwle, 27. 3, 18; 30. 3; 41. 13; 57. 1; 59. 7, 25, 29; 60. 16; 64. 14; 65. 5; sǣule, 28. 6; ds. sāwle, 49. 20; 63. 35; sǣule, 41. 11; as. sāwle, 16. 1, 3, 4, 5, 6; sǣule, 14. 20; 15. 20; np. sāwla, 8. 19; 53. 6; 63. 32; sǣula, 58. 29; sāuwela, 52. 15; gp. sāwla, 60. 10; 61. 33; sāwlen (?), 61. 31; dp. sǣulum, 39. 17; 53. 1; 10. 17 (MS. sealum); sāwlum, 62. 24.
- †sceacan, sv. 6, *flee, depart*: pret. 1. sg. scōc (MS. seoc), 12. 9.
- †scēadwīsnes, f., *reason*: ns. 3. 10.
- †sceamfest, adj., *modest*: gsn. sceamfestes, 36. 1.

- sceamian, *vv.*, *impers.*, *be ashamed, blush*: 3. sg. sceamað, 20. 25; 48. 10; 60. 18; 62. 14; opt. 3. sg. scamige, 49. 8; 60. 20.
- sceamu, *f.*, *shame, dishonor*: *ds.* sceame, 12. 7.
- sceapen, *see* scypend.
- †scearpe, *adv.*, *keenly, sharply*: scearpe, 44. 22; *sup.* scerpest, 43. 21; scearpost, 43. 21.
- sceāwian, *vv.*, *observe, show (?)*: *imp.* sceāwa, 3. 14.
- sceāwunga, *f.*, *seeing, observing*: *as.* 21. 17.
- †sceotan, *sv.* 2, *shoot, rush*: 3. pl. sceōtað, 66. 23.
- †sceōpe, *f.*, *skiff*: *is.* 21. 23.
- scort, *adj.*, *short*: *asm.* scortne, 44. 8; scordne, 44. 9; *comp.* *as.* scyrtran, 49. 5; *wk.* 49. 11.
- scyldig, *adj.*, *guilty*: *nsm.* *wk.* scyldiga, 65. 16.
- scyma, *wm.*, *brightness, effulgence*: *as.* scynan, 45. 12; *is.* scyman, 66. 22; scīman, 31. 8.
- scynan, *sv.* 1, *shine*: 3. sg. scynð, 31. 7, 9, 11; scynað, 66. 23; opt. 3. sg. scīne, 31. 11; *pr. p.* scynunde, 31. 15.
- sculan, *anv.*, *be obliged, must, ought, shall*: 1. sg. sceal, 4. 13; 12. 16; 17. 16; 24. 1; 30. 19; 32. 19; 35. 7; 37. 11, 12; 35. 18 (MS. scel); sceol, 37. 9; scel, 28. 9; scal, 30. 16; scall, 66. 16; 2. sg. scealt, 22. 17; 25. 4, 5; 27. 3, 8; 30. 20; 32. 14; 43. 16; 48. 4; 64. 24; sceolt, 65. 7; scalt, 32. 12; 47. 12; 3. sg. sceal, 43. 19; 45. 15; 61. 12, 13; 63. 16, 27, 28; 65. 20; sceol, 68. 22; 1. pl. scelon, 55. 12; scylon, 28. 13; sceolon, 59. 8; sculon, 60. 14; sceolun, 66. 35; scylon, 13. 9; *pret.* 1. sg. sceolde, 11. 17; 12. 5; 15. 12; 35. 12; scolde, 23. 3; 36. 10; 2. sg. sceoldest, 15. 8; scoldest, 34. 16; opt. 1. sg. scyle, 19. 10; 33. 11; 49. 14; scile, 12. 11; 33. 7; 2. sg. scyle, 33. 19; 3. sg. sceole, 19. 8; sceal, 22. 18; scyle, 30. 25; 3. pl. scylen, 22. 2; scolen, 42. 2; *pret.* 1. sg. sceolde, 29. 1; 3. sg. 39. 7; scolde, 43. 14.
- scyld, *m.*, *shield*: *ns.* 66. 32.
- scyp, *n.*, *ship*: *ns.* 21. 20; 22. 7, 18; 29. 16, 20; *gs.* scypes, 29. 20; scipes, 22. 4; *ds.* scype, 22. 5, 10; 28. 18; *as.* scyp, 21. 21.
- scypend, *m.*, *creator*: *ns.* 4. 21; 61. 14; *vs.* sceapen, 11. 5.
- se, *demonst. adj.* (*n.* *pæt*; *f.* *sēo*), *the, that*: *nsm.* 1. 16, etc.; *nsm.* *pæt*, 2. 21, etc.; *nfs.* *sēo*, 6. 10, etc.; *gsm.* and *n.* *pæs*, 1. 8, etc.; *pes*, 51. 9, etc.; *dsm.* and *n.* *pām*, 1. 4, etc.; *g.* and *dsf.* *pære*, 2. 7, etc.; *dsf.* *pære*, 2. 4, etc.; *pære*, 2. 11, etc.; *asm.* *pone*, 2. 12, etc.; *pane*, 1. 6, etc.; *asn.* *pæt*, 4. 17, etc.; *pat* (MS. *pad*), 7. 14; *asf.* *pā*, 1. 17, etc.; *is.* *pī*, 4. 17, etc.; *ðe*, 15. 10, etc.; *np.* *pā*, 10. 11, etc.; *gp.* *pāra*, 1. 2, etc.; *dp.* *pām*, 14. 15, etc.; *ap.* *pā*, 1. 4, etc.; *sē*, *as pers. pron.*, 1. 15, etc.
- sēarian, *vv.*, *with*: *inf.* 10. 6.
- sēcan, *vv.*, *seek, search for, follow after*: 1. sg. sēce, 11. 11; 2. sg. sēcst, 35. 10; 48. 9; 3. sg. sēcð, 7. 2; 13. 7; 27. 12; sēcð, 7. 4; sēhð, 13. 7; 1. *du.* sēcað, 55. 9; *pret.* 2. sg. sōhtest, 15. 10; 1. *du.* sōhten, 42. 1; opt. 3. sg. sēce, 44. 2; *imp.* *sēc*, 3. 15; 63. 8; *sēc*, 15. 1; *inf.* 13. 8 (2); 40. 10; 64. 3, 24; 65. 7.
- secgan, *vv.*, *say, tell*: 1. sg. secge, 14. 19; 17. 13; 42. 24; 48. 16;

52. 9; *segge*, 43. 15; 2. sg. *segst*, 20. 23; 21. 6; 33. 22; 61. 20; *sagest*, 23. 11; *segest*, 50. 8; *sægest*, 58. 10; 3. sg. *segð*, 60. 27, 28, 32; 64. 1, 2; 3. pl. *segað*, 60. 33; pret. 1. sg. *sæde*, 26. 18; 43. 13; 65. 7; *sēde*, 25. 25; 2. sg. *sædest*, 19. 15; 48. 11; *sēdest*, 37. 17; 38. 6; 61. 5; 63. 7; 3. sg. *sēde*, 61. 30; 62. 12; 67. 27; *sæde*, 69. 31; 1. pl. *sædon*, 58. 29; 3. pl. *sædon*, 20. 22, 25; 61. 32, 33; 69. 20, 31, 32; 62. 7 (MS. *sæð don*); *sēdon*, 62. 5; 69. 21; opt. 2. sg. *secge*, 15. 16; opt. (?) 1. pl. *secgen*, 49. 10; pret. 2. sg. *sēde*, 62. 21; 3. sg. *sædæ*, 16. 23; imp. *sege*, 14. 18; 15. 2; 19. 17; 42. 13; 46. 2; 53. 8; 56. 11; *sege*, 54. 3, 5; *seige*, 14. 12; inf. 17. 4; 19. 20; 23. 6; 24. 1, 3; 26. 5; 46. 16; 50. 5; 59. 11; *seggan*, 21. 3.
- sēftlic*, adj., *lucurious*: nsm. 38. 3.
- selcūð*, adj., *rarely known, strange*: apn. 3. 2.
- seldon*, adv., *rarely, seldom*: 42. 8.
- sellan*, wv., *give, grant*: 2. sg. *sillest*, 8. 13; *silst*, 8. 18; pret. 2. sg. *sealest*, 7. 5; *sealdest*, 7. 7, 10, 14; 8. 18; *sealdeste*, 7. 12; 3. sg. *sealde*, 10. 17; 52. 16; imp. *sile*, 11. 16; 12. 18; 14. 5.
- sēl*, adj., *blessed, happy*: sup. wk. nsm. *sēoleste*, 63. 2; nsf. *sēleste*, 62. 25.
- sendan*, wv., *send, dispatch*: opt. 3. sg. *sende*, 67. 28.
- sēoc*, adj., *sick*: wk. nsm. *sēoca*, 48. 1.
- seofian*, wv., *sigh, lament*: inf. 47. 12; 48. 4.
- seolfor*, n., *silver*: as. 45. 9.
- settan*, wv., *build*: inf. 1. 13.
- simle*, adv., *always, continually* 5. 15; 8. 10 (2); 9. 1, 6, 10; 10. 13; 13. 22, 24; 64. 11; in MS. fol. are *smile*: 30. 7, 8; 31. 15; 37. 1; 58. 15; 55. 16, 17; 56. 10; 59. 2 (2), 3; 63. 18 (MS. *smmle*).
- singan*, sv. 3, *narrate, say, sing* (?): pret. 1. sg. *sang*, 14. 14; opt. pret. 2. sg. *sunge*, 14. 16.
- †*sinn*, f., *sin*: gp. *sinna*, 7. 6; 47. 15; *synna*, 6. 3; dp. *sinnum*, 8. 15; *synnum*, 8. 7.
- sittan*, sv. 5, *sit, abide*: inf. 3. 16.
- †*slēp*, m., *sleep, death*: ds. *slēpe*, 6. 3; 7. 6.
- smēagean*, wv., *think on, examine, scrutinize*: imp. *smāa*, 64. 26; inf. *smēigan*, 53. 10; pr. p. *smeagende*, 3. 1.
- smēaung*, f., *reflection, investigation*: ns. 28. 6; ds. *smēaunge*, 2. 20.
- †*smec*, m., *sense of taste*: is. *smeccce*, 6. 15.
- smelt*, adj., *calm*: asn. *smelte*, 30. 2.
- †*smēðe*, adj., *smooth*: asm. *smēðne*, 44. 10.
- †*smicer*, adj., *fair, beauteous*: asm. *smicerne*, 1. 12; apn. *smicere*, 5. 7.
- sōfte*, adv., *softly, comfortably*: 1. 14; comp. *sōftor*, 1. 16.
- sōna*, adv., *at once, soon*: 14. 19 53. 11.
- sōð*, n., *truth*: as. *sōð*, 24. 3; gp. *sōðes*, 50. 4.
- sōð*, adj., *true*: ns. 6. 6 (2); 9. 3; 11. 3; 18. 16; 40. 8; 41. 10; 50. 9, 14, 16, 17; 51. 3; 52. 11; 57. 13; 61. 20; 62. 11; gsn. *sōpes*, 5. 22.
- sōð*, adv., *truly*: 48. 11.
- sōðfæst*, adj., *true, just, trustworthy*: nsm. 51. 3 (MS. *seōðfæst*); npm. *sōðfeste*, 69. 31; wk. nsm. *sōðfasta*, 52. 8, 10.

- sōðfestness, *f.*, *truth*: ns. sōðfæstnesse, 6. 5; sōðfestnesse (MS. sōðfesnesse), 50. 9; sōðfestnes, 50. 16; 51. 7; 50. 7 (MS. sōðfasnes); 50. 15; sōðfestness, 52. 7; gs. sōðfestnesse, 5. 22; ds. sōðfestnesse, 50. 5, 17; 50. 4 (MS. sōðfesnesse); as. sōðfestnesse, 50. 2; sōðfæstnesse, 64. 32; sōðfestnes, 52. 12.
- sōðlice, *adv.*, *truly*: 6. 22; 11. 10; 32. 1; comp. sōðlicor, 61. 31; sup. sōðliost, 3. 10; 20. 8.
- †spec, *f.*, *saying, statement*: ds. spece, 26. 4.
- †specan, *sv.* 5, *speak, say*: pret. 3. sg. spec, 61. 27; 1. pl. spēcon, 45. 14; opt. 1. sg. specce, 20. 5; 2. sg. spece, 23. 13.
- spēð, *f.*, *wealth, riches*: as. spēde, 36. 3; vs. spēð, 11. 6; np. spēða, 8. 3.
- spel, *n.*, *story, account*: ns. 60. 31; as. spel, 60. 27.
- sprecan, *sv.* 5, *speak*: 1. pl. sprecað, 10. 14; pret. 3. sg. sprec, 61. 30; 1. pl. sprēcon, 28. 17; pret. 1. du. 18. 18; 24. 19; 65. 8; 3. pl. sprēcon, 62. 5; opt. 2. sg. sprece, 46. 2; 47. 4; opt. 2. sg. (?) sprece, 61. 12; pret. 2. sg. sprece, 29. 3.
- spurian, *wv.*, *search after, pursue*: 2. sg. spurst, 39. 21; 49. 16; pret. 1. du. spyredon, 69. 33; opt. 3. sg. spurige, 30. 24; 41. 19; pret. 3. sg. spiredde, 43. 10; 1. du. spyredon, 55. 3; spureden (?), 45. 23; imp. spura, 15. 1; inf. 39. 18, 20; 45. 22; 59. 8.
- standan, *sv.* 6, *stand*: opt. pret. 3. sg. stōde, 64. 15; inf. 21. 22.
- †stæl, *n.*, *place, position*: ds. stæle, 64. 15; stæle, 27. 10.
- †stælwyrðe, *adj.*, *serviceable*: npf. stælwyrða, 53. 5.
- †stæpmælum, *adv.*, *by degrees, step by step*: 45. 17.
- †stæreblind, *adj.*, *stone-blind*: np. 44. 23; ns. 43. 26.
- †stede, *m.*, *position, steadfastness*: as. 20. 19.
- †stenc, *m.*, *sense of smell*: ds. stencce, 18. 12.
- steorra, *wm.*, *star*: ap. steorran, 45. 12.
- stīgan, *sv.* 1, *mount, ascend, rise*: opt. 3. sg. stīge, 45. 17; inf. 45. 16.
- stīoran, *wv.*, *govern*: 3. sg. stīorð, 59. 18.
- †stīð, *adj.*, *severe, bitter*: ipm. stīðum, 48. 3.
- †stīward, *m.*, *steward*: ns. 24. 5.
- †stōclif, *n.*, *dwelling-place, abiding-place*: ds. stōclife, 1. 17; 2. 14 (?).
- stōw, *f.*, *place, retreat*: as. stōwe, 4. 12; 4. 8 (MS. stoge).
- †streng, *m.*, *cord*: ns. 22. 9; as. streng, 22. 17.
- strange, *adv.*, *violently, severely*: comp. strengre, 41. 6 (2).
- †strengð, *f.*, *strength, ability*: as. strengðe, 37. 10.
- stryñan, *wv.*, *acquire*: inf. 3. 17.
- †stupansceaft, *f.*, *stud-shaft*: as. stupansceaftas, 1. 1, 10.
- sum, *adj.*, *pron.*, *some, a certain (one)*: nsn. 3. 8; gsm. sumes, 68. 27; dsf. sumere (!), 15. 13; asm. sumne, 10. 15; 49. 5; 52. 16; 65. 17; 69. 5, 13; as. sum, 33. 19; asf. sume, 45. 17; asn. sumu, 45. 18; is. sume, 49. 5; np. sume, 9. 24; 16. 18 (2); 44. 5, 7, 8, 9, 11 (2), 12, 13 (3), 17 (2), 18 (2), 19 (2), 22 (2), 23; dp. sumum, 18. 1; 39. 12; 40. 4; 52. 3; 69. 22; 1. pl. sumum, 30. 12.

sumor, m., *summer*: ns. *sumer*, 9. 19; ap. *sumeras*, 1. 14.
 sunu, m., *son*: ns. 9. 11; *suna*, 9. 4; *sunu*, 61. 5, 6, 16; *gs. sunu*, 62. 4; *suna*, 6. 2; *sunu*, 63. 33; *as*. 61. 17.
 sunne, f., *sun*: ns. 9. 15; 26. 16; 31. 9, 11, 15; *gs. sunne*, 20. 19; *sunnan*, 44. 27; 47. 8; 66. 22; *ds. sunnan*, 31. 6; 43. 25; 44. 21, 24; 45. 3, 14; *as. sunnan*, 26. 9, 14 (2); 31. 3, 11, 16, 24; 34. 17; 43. 22; 45. 6, 10, 12; 47. 6, 11; *ap. sunnan*, 31. 21; 34. 22; 45. 4.
 swā, adv., *so*: 1. 21, etc.
 swā-swā, correl. conj., *just so*: 1. 15, etc.
 swæðer, pron., *whichever*: *as*. 10. 18; 65. 23 (MS. *swæder*).
 swec, m., *sense of smell*: *ds. swece*, 18. 13; *is. swece*, 6. 15.
 †sweltan, sv. 3, *die*: 3. sg. *swelt*, 6. 21; 3. pl. *sweltað*, 59. 23.
 sweotol, adj., *evident, clear*: ns. 60. 10; 64. 6; comp. *ap. sweetoloran*, 62. 21.
 sweotole, adv., *distinctly, clearly*: 2. 23; 17. 1; 18. 14; 26. 8; 41. 16; 60. 7; 66. 2, 19, 25; *swetole*, 63. 29; *sweotele*, 31. 2; *sweetolo*, 60. 15; *swotele*, 44. 22; *swotole*, 26. 11, 17; *swotolo*, 26. 15; *swætele*, 63. 6; *swytotele*, 25. 21; comp. *sweetolor*, 26. 13; 46. 13; 49. 13; 60. 3; *swetolor*, 46. 3.
 sweotolice, adv., *clearly*: comp. *swætolocor*, 23. 2.
 swilc, pron., *such*: *gs. swelces*, 10.

7; *dsn. swilcum*, 4. 12; *as. swelcne* (MS. *swlcne*), 31. 18; *swilcne* (MS. *swilne*), 66. 30; *asn. swilc*, 2. 6; *gp. swilcra*, 52. 16; *swilca*, 53. 1; *dp. swilcum*, 59. 24 (2); *ap. swilce*, 6. 16; *swylce*, 6. 16; *swilcan*, 53. 2; *ip. swilcum*, 34. 16.

swincan, sv. 3, *toil, strive*: 1. sg. *swince*, 26. 2; 3. sg. *swincð*, 65. 27.
 swiðlice, adv., *greatly, exceedingly*: 69. 10.

†swugian, wv., *be silent, be quiet*: imp. *swuga*, 48. 7; 48. 7 (MS. *suwuga*).

swylce, adv., *as, like as*: 6. 16, 17; *swilce*, 19. 14; 45. 17; *swilc*, 31. 19; *swiðe swilice*, *every much*: 25. 6; *swylce swylt*, *just as*: 31. 13; *swilcne*, 47. 13 (2).

swiðe, adv., *strongly, much*: 5. 19, etc.; comp. *swiðor*, 14. 23, etc.; 16. 18, etc.; sup. *swiðost*, 13. 3, etc.; *swiðust*, 3. 2, etc.

swiðlice, adv., *strongly*: 15. 19.

sylf, pron., *self, same*: often with *ic*, etc.: ns. *silf*, 12. 13, etc.; *self* (MS. *selfð*), 47. 17; *ds. sylfum*, 13. 18, etc.; *silfum* (MS. *silluum*), 32. 21; 60. 22 (MS. *siluum*); *as. sylfe*, 19. 10, etc.; *silfne*, 11. 2, etc.; 19. 8 (MS. *silfene*); *sælf*, 66. 12; *gp. silfra*, 65. 12; *dp. silfum*, 27. 12.

siððan, adv. and conj., *since, after, afterwards*: 21. 21, etc.; (MS. *syððām*) 10. 11, etc.; *siððan*, 2. 8, etc.; (MS. *siððam*) 10. 13, etc.

T.

tācn, n., *proof*: *ap. tācnu*, 63. 8; *ip. tācnum*, 62. 7.

tācnian, wv., *indicate*: 3. sg. *tācnað*, 20. 20.

- tæcan, *vv.*, *show, point; demonstrate, teach*: 2. sg. tæcst, 30. 18; 2. sg. tæst, 19. 13; pret. 2. sg. tēhtest, 29. 1; 66. 14; 3. sg. tēhte, 20. 18; opt. 2. sg. tæce, 19. 16; imp. tæc, 12. 11; inf. 15. 12; tēcan, 43. 26.
- talian, *wv.*, *count*: 1. sg. talige, 39. 6.
- †tēfrung, *f.*, *picture, painting*: is. tēfrunge, 20. 15.
- tēon, *sv.* 2, *draw*: 3. sg. tīht, 49. 15.
- †tihtan, *wv.*, *incite*: opt. 3. sg. tihte, 30. 9.
- tilian, *wv.* w. *gen.*, *cultivate, use*: inf. 2. 11.
- tīma, *wm.*, *time*: dp. tīmum, 25. 16; 42. 9.
- timbrian, *wv.*, *build, construct*: opt. pret. 3. sg. timbrode, 69. 24; timbrede, 69. 26; inf. 1. 13.
- †tintreg, *n.*, *torment*: dp. tintregum, 69. 25.
- tiohhian, *wv.*, *determine, resolve*: 2. sg. tiohhast, 36. 12.
- tō, *prep.* w. *dat.*, *to, towards*: 1. 2, etc.; w. *ger.* 2. 22, etc.
- tōcnāwan, *rv.*, *recognize*: inf. 52. 1.
- tōcuman, *sv.* 4, *come to; obtain*: inf. 12. 11; *ger.* tōcumanne, 42. 23.
- tōdēlenness, *f.*, *separation*: ds. tōdēlennesse, 9. 5.
- tōgædere, *adv.*, *together*: 17. 13; 61. 8; tōgeadere, 17. 10.
- †tōgeenan, *wv.*, *return*: inf. 38. 5.
- †tōgewonod, *adj.*, *accustomed*: ns. 23. 9.
- tōhopa, *wm.*, *hope*: ns. 7. 6 (MS. toopa); 29. 3; ds. tōhopan, 27. 18; 32. 2; as. 12. 22 (MS. toopan); 28. 10; 29. 15; vs. tōhopa (MS. toopa), 11. 6.
- †tōhopian, *wv.*, *hope*: 2. sg. tōhopedest (MS. toopedest), 27. 14; opt. 1. sg. tōhopie, 27. 15; pret. 3. sg. tōhopede, 29. 6.
- tōl, *n.*, *tool, instrument*: gp. tōla, 1. 2; ip. tōlum, 30. 12.
- tō-morgen, *adv.*, *to-morrow*: 17. 15.
- tōsceaðan, *rv.*, *distinguish*: inf. 7. 13.
- †tōsēcān, *wv.*, *find out*: inf. 7. 13 (MS. tosedan).
- †tōðæce, *m.*, *tooth-ache*: ns. 41. 6; tōðæcce, 41. 1.
- tōweard, *adj.*, *coming; future*: ds. wk. tōweardan, 67. 23; dsf. 68. 31; as. tōwæard, 30. 2.
- trēow, *n.*, *tree*: ds. trēowo, 1. 7; up. trēowen, 10. 4; trēowu, 10. 9; dp. trēowum, 10. 3; ap. trēowa, 1. 4.
- trēow, *f.*, *truth, faith*: ap. trēowa, 12. 18, 19 (MS. twreowa); 61. 4.
- trēowan, *wv.*, *trust, believe*: 2. sg. trēowast, 60. 22.
- †trēowð, *f.*, *truth, faith*: np. trēowða, 7. 5; ap. 18. 22.
- †trimð, *f.*, *strength*: as. trimðe, 49. 3.
- trum, *adj.*, *sound, vigorous*: asm. trumme, 34. 7.
- trūwian, *wv.*, *trust*: 1. sg. trūige, 69. 28; 18. 16 (MS. truwig); 2. sg. trūwast, 60. 25; 61. 21, 24; opt. 2. sg. trūwie, 18. 11; trūige, 60. 26.
- trymian, *wv.*, *strengthen*: 2. sg. tryimest, 8. 16.
- †tūn, *m.*, *town*: ds. tūne, 44. 2; as. tūn, 1. 13.
- tunge, *wf.*, *tongue*: as. tungan, 67. 29.
- tungol, *m.*, *star, constellation*: ds. tungle, 17. 18; np. tunglai (!), 9. 22; gp. tungla, 20. 16, 18.
- twā, *num.*, *two*: 2. 18; n. 50. 10 (2); g. twīgera, 69. 22; d. twām, 28.

- 13; 41. 11; 65. 2; a. twā, 32. 4; 34. 14; 52. 14; 55. 17.
 twelf, num., *twelve*: 20. 18.
 twēo, wm., *doubt*: ns. 51. 10; 63. 32; twēh, (*beo twēh* for *betweh*?) 20. 10; ds. twēon, 23. 6; 41. 18; 56. 2; 59. 2; 64. 30; 67. 1; as. 64. 5.
 †twēon, wv., often impers., *doubt*: 1. sg. twēoge, 59. 26; twæoge, 59. 26; 2. sg. twēost, 59. 28; 62. 4; twæost, 58. 26; pret. 1. sg. twēode, 62. 14; 2. sg. twēodast, 62. 3; 3. pl. twēodon (MS. tweode), 60. 11; opt. 1. sg. twēoge, 59. 12; 3. sg. 54. 5; 60. 30; inf. twēogan, 59. 24.
 †twēonian, wv., *doubt*: 3. sg. twēonað, 53. 11; opt. 3. sg. twēonige, 20. 23; pret. 3. sg. twēonode, 22. 2.
 twēonung, f., *doubt*: ns. 26. 2; dp. twēonunga, 18. 5; twæonunga, 20. 22; 2. 20; ap. twēounga.
 twēoung, see twēonung.
 tyd, f., *season*: ds. tyde, 46. 17; gp. tyda, 9. 18.

Ð. þ.

- ðā, adv. and conj., *then, when*: 3. 7, etc.
 †þaccian, wv., *stroke, caress*: inf. 42. 4.
 ðær, adv., *there*: 1. 13, etc.; þār, 1. 10, etc.; þēr, 27. 5, etc.
 ðæt, conj., *that*: 1. 9, etc.; þat, 1. 11, etc.
 þanc, m., *thanks*: ns. þanc, 26. 11; 49. 17; Gode þanc, *thanks be to God*: 50. 19; 53. 9; as. 17. 4.
 þancian, wv. w. gen. of thing, *thank*: inf. 17. 3.
 ðanon, adv., *thence*: 17. 19; 39. 6; 26. 12 (MS. ðonum); þanan, 10. 21.
 ðe, rel. pron., *which, who*: 1. 4, etc.; ðe . . . ðe, *whether . . . or*.
 þeah, conj., *though, yet*: 2. 6, etc.
 þearf, f., *need, requirement*: ns. ðearf, 22. 3; 29. 4; 46. 7; ðerf, 30. 6; þerf, 14. 17; ds. þearfe, 53. 18; as. 35. 10; dp. þearfa, 37. 11.
 þearfa, wm., *beggar*: as. þearfan, 67. 28.
 ðēaw, m., *disposition*; (in plur.) *morals, virtues*: gp. þēawa, 36. 2; ap. þēawas, 6. 17.
 þēawian, wv., *serve, minister to*: inf. 36. 7; ger. þēawianne, 36. 11.
 ðegn, m., *vassal, disciple*: np. ðegnes, 61. 26; þegnas, 62. 2; gp. þegna, 62. 3; þegena, 62. 5; ap. ðegnas, 61. 23.
 ðencan, wv., *think, reflect*: 1. sg. þence, 33. 6; pret. 1. sg. þōhte, 21. 17; 3. sg. þōhte, 42. 23; imp. þenc, 26. 18.
 ðēostor, n., *darkness*: ds. þīstrum, 35. 3; dp. þēostrum (MS. þeoðrum), 47. 15; ap. þēostru, 47. 6; ðēostra, 49. 8.
 ðēowa, wm., *servant, bondman*: ns. 53. 15; as. þēawa, 11. 8; 12. 8; dp. þēawum, 16. 14.
 þēowdōm, m., *servitude*: ds. þēowdōme, 8. 21; 12. 2.
 ðēowian, wv., w. dat. *serve*: 1. pl. þēawiað, 7. 17; 3. pl. ðēowiað, 9. 12; pret. 1. sg. þēowede, 12. 4; inf. 8. 11; ger. þēowianne, 11. 11.
 þes, adj., *this*: (f. ðeos, n. þis);

n. and a. 59. 1, etc.; g. pises, 59. 1, etc.; d. pisum, 1. 17, etc.
 ðī, conj., *therefore*: 43. 19, etc.
 pider, adv., *thither, whither*: 2. 17; 11. 17; 58. 17; peder, 44. 4, 11, 18.
 ðille, see willan.
 pīn, pos. pron., *thine*: 12. 24, etc.
 pincan, wv., impers. w. dat., *seem, appear*: 3. sg. pincð, 4. 6; 18. 11; 19. 4; 20. 7, 9; 21. 4, 22, 23; 24. 4; 25. 27; 26. 1; 31. 17; 33. 3; 35. 3; 36. 6; 49. 14; 55. 8; 59. 30; 61. 7; 65. 18; 66. 31; 65. 20; 69. 23, 34; 41. 14 (MS. pingð); ðincð, 12. 3 (2); 34. 4; 35. 8; 47. 7; 49. 19; 50. 10, 14; 52. 17; 63. 29; 33. 23 (MS. ðingð); pincð (MS. ping), 33. 3; 58. 8; ðincð (MS. ðing), 47. 3, 4; ðincð (MS. ðinc), 33. 1; 50. 10; 60. 29; 3. pl. pincað, 25. 26; pret. 3. sg. pūhte, 17. 3; 19. 21; 20. 1, 3, 5; 21. 18; 24. 15; 26. 17; 61. 22; 41. 4 (MS. pūhte); 41. 9 (MS. pūhte); pret. 3. pl. pūhton, 20. 2; opt. 3. sg. pince, 10. 15; 14. 16; 19. 18, 21; 20. 7; 23. 18; 45. 22; 50. 8; 65. 12; pynce, 21. 24; ðince, 35. 3; 44. 3; 61. 5; 65. 15; pret. 3. sg. pūhte, 15. 8.
 ðing, n., *thing*: ns. ðing, 46. 22; ping, 3. 8; 18. 4; 33. 2, 18; 41. 14; 49. 15; gs. ðinges, 32. 22; pinges, 4. 9; 13. 13; 29. 10; 38. 5; 42. 21; 64. 8; 67. 4; as. ðing, 67. 12; 43. 1, 4; 58. 20; ping, 15. 4, 15; 16. 6; 42. 22; 42. 23, 2; 66. 21; np. 31. 8, 3; 10. 23; 33. 10; 58. 21; gp. ðinga, 39. 7; 43. 5; 58. 5; pinga 27. 11; 29. 2; 31. 7; 33. 18; 54. 5; 64. 2; dp. ðingum, 40. 5, 9; 41. 11; 42. 25; 58. 4; pingum, 18. 1; 22. 3; 37. 17; 38. 1; 39. 13; 41. 10;

53. 11; 59. 4; 60. 22; 69. 11; ping, 43. 8; ap. ðing 32. 4; 57. 10; 57. 13 (2); 58. 8; ping, 3. 2; 11. 10; 14. 1; 31. 6; 38. 7; 38. 9; 42. 14; 43. 2; for ðingum, *for the sake of*: 42. 21; the following MS. forms are found: ns. ping, 51. 10; gs. ðingces, 39. 8; np. pinc, 30. 2; np. ping, 56. 4; np. ðincð, 78. 10; 50. 11; gp. pinga, 69. 24; dp. pingum, 28. 13; 36. 4; ap. ðincg, 55. 17; ping, 25. 14; 40. 2; 57. 7.
 polian, wv., *bear, suffer*: pret. 1. sg. polede, 12. 3; polade, 12. 4.
 ðonne, adv. and conj., *then, when; than*: 43. 21; 35. 23 (MS. pene).
 †poðor, m., *ball, globe*: gs. poþores, 20. 17; ds. poðere, 20. 13; 2167; as. poðer, 21. 8.
 prēatian, wv., *treaten, rebuke*: 2. sg. prēatast, 8. 14.
 prēo, num., *three*: 29. 16; 33. 10; n. ðrēo, 30. 2; 58. 21; g. prēora, 27. 11; 29. 2; 58. 4; d. ðrīm, 40. 9; prīm, 30. 5; 58. 4; prīom, 28. 1; prēom, 59. 4; a. ðrēo, 57. 13; 59. 9; ðrēo, 31. 6; 57. 7, 9, 13.
 †ðrēotan, sv. 2, *vex, harass*: opt. 2. sg. ðrēote, 46. 2.
 ðridde, num. adj., *third*: 31. 7; ðridde, 34. 14; 40. 11; 57. 6; pridde, 30. 4; a. ðriddan, 27. 17.
 †ðrīnness, f., *trinity*: ds. ðrīnness, 59. 14.
 ðū, pron., *thou, you*: 1. 12, etc.
 ðurfan, swv., *need, be required, must*: 1. sg. pearf, 13. 2; ðerf, 13. 22; 3. sg. pearf, 28. 4; pearf, 45. 4; 1. pl. purfon, 66. 5; 3. pl. 53. 2; ðurfon, 58. 30; pret. 1. sg. ðorfte (MS. ðorte), 20. 6; opt. 1. sg. ðurfe, 29. 2.

purh, prep. v. acc. *through; by means of*: 1. 19 purh, 1. 20; 4. 16, etc.
 purhwunian, vv., *continue*: 3 sq. purhwunað, 7. 1.
 purst, m., *thirst*: as. 67. 30.
 ðus, adv., *thus*.

†pwēr, adj., *agreeable*: np. pwēre, 34. 3.
 pyllic, adj., pron. *such, like*: apn. pyllicra, 62. 6; ip. pillicum, 62. 1.
 †ðystlice, adv., (ðuslice), *similarly*: 47. 7.

U.

†unæmtigian, vv., *deprive of leisure*: opt. 3. sg. unæmtige, 36. 4.
 †unāfandod, adj., *unproved*: gsm. unāfanddes, 32. 7.
 †unālīfedlice, adv., *unlawfully*: 46. 9.
 †unālyfed, adj., *unallowed, unlawful*: gs. (?) unālyfdes, 8. 2.
 unāwendenic, adj., *unchangeable*: nsm. 55. 16.
 †unblīðe, adj. *sad, unhappy*: comp. nc. unblīðre, 69. 19.
 uncūð, adj., *unknown, uncertain*: ns. 17. 21; 23. 9; 26. 12; 49. 7; asf. uncūðe, 33. 14.
 undeādlīc, adj., *immortal*: ns. 52. 13; 56. 6; npf. undeādlīce, 53. 7; 63. 32.
 †undeādlīcness, f., *immortality*: ds. undeādlīcnesse, 60. 9, 16; 61. 34; 61. 31 (MS. undeādlīcnesse); undeādlīcnesse, 59. 29.
 under, prep. w. dat., *under*: 10. 23; 11. 11; 44. 21.
 underfōn, rv., *receive, take*: pret. 2. sg. undefēht, 39. 8; 3. pl. underfēgon (MS. underfungon), 12. 9; opt. 2. sg. underfō, 11. 21; inf. 38. 9, 10.
 understandan, sv. 2, *understand*: 2. sg. understentst, 24. 14; 26. 5; opt. pret. 1. sg. understōde, 20. 3.
 underpTeddān, vv. *subject*: 1. pl. 8. 4; pp. underpæd, 9. 13.

unēð, adv., *with difficulty*: 44. 11; untēðe, 61. 7; unæðe, 44. 23.
 ungelīc, adj., *unlike*: ns. 13. 1.
 ungelimp, n., *misfortune*: ds. ungelimpe, 7. 16; np. ungelimp, 29. 19; gp. ungelympa, 49. 1; ap. ungelimp, 69. 15, 18.
 †ungelyfæde, wm., *infidel*: np. ungelyfædan, 8. 17.
 ungelyfedlic, adj., *incredible*: nsn. 60. 31.
 †ungelygen, adj., *true, faithful*: apf. ungelygena, 66. 14.
 ungemetlic, adj., *excessive*: dsf. ungemetlicum, 34. 15.
 ungemetlice, adv., *immoderately*: 13. 13; 25. 12; 35. 16; 38. 3; 42. 14; 46. 9; 48. 21.
 †ungerian, vv., *divest*: 3. sg. ungerað, 62. 30.
 ungesælþ, f., *sorrow*: np. ungesælþa, 29. 19.
 ungestæðpig, adj., *unstable*: np. ungestæðpie, 10. 15.
 †ungetæslice, adv., *unsteadily*: sup. ungetæslicost, 29. 20.
 ungepwær, adj., *discordant*: np. (?) 10. 15 (MS. ungehwære).
 †ungewlitig, adj., *unadorned*: np. ungewlitige (MS. ungewligige), 31. 10.
 ungewlitigian, vv., *divest of adornments*: 3. sg. ungewliteað, 62. 29.
 unhāl, adj., *weak, unsound, sick*:

- ns. 4. 6; apn. unhæle, 35. 2 (2), 43. 24; 45. 7.
- †unhæle, f., *sickness*: ns. unhæle, 41. 14; unhælu, gs. 34. 20.
- †unlæde, adj., *wretched*: asm. 69. 34.
- †unlēas, adj., *trust-worthy, true*: npm. unlēase, 63. 34; comp. nsm. unlēasera, 61. 6; gpm. unlēasra, 60. 4; apm. unlēaseran, 61. 23.
- unmedeme, adj., *unworthy*: g. unmedemes, 5. 11.
- unmiht, f., *weakness*: ds. unmihte, 9. 6.
- †unmōdig, adj., *humble*: asm. unmōdigne, 14. 5.
- unnan, swv., *grant*: 1. sg. an, 43. 6; pret. 1. sg. ūðe, 43. 8.
- unnit, f., *vanity*: gs. udnittes, 13. 18.
- †unrīce, adj., *poor, not powerful*: comp. asm. unrīcran, 60. 23.
- unrōt, adj., *sad*: ns. unrōt, 34. 4; 48. 20; asm. unrōtne, 33. 23.
- unrōtnes, f., *sorrow, sadness*: ns. 48. 20; as. unrōtnesse, 48. 8, 19, 23; 49. 1; dp. (?). unrotnesse, 34. 15.
- unrōtsian, wv., *be grieved*: pret. 1. pl. unrōtsodon, 8. 2; opt. 3. sg. unrōtsige (MS. unrohsige), 31. 21.
- unryht, adj., *unjust*: dsm. unryhtum, 8. 11; asf. unrihtan, 64. 5.
- unrihtlice, adv., *unjustly*: 13. 13 (MS. unrihlice).
- unrihtwīs, adj., *unrighteous*: asm. wk. unrihtwīsan, 52. 2; np. wk. unrihtwīsan, 61. 35.
- †unsōðfæst, adj., *trust-worthy, reliable*: comp. npm. unsōðfæstran, 69. 20.
- †untōslegen, pp. as adj., *unbroken*: nsn. 22. 8.
- †untrumness, f., *sickness*: ns. untrimnesse, 41. 9; as. untrumnesse, 33. 13.
- †untynan, wv., *open*: 2. sg. untynst, 8. 13; imp. untyn, 11. 14; 12. 10.
- †unpēod (for underpēod?), adj., *subject, obedient*: ns. 36. 3.
- †unweorðlic, adj., *unworthy, mean*: sup. apn. unweorðlicostan, 62. 28.
- †unwlitig, adj., *unsightly*: nsn. wk. unwlitige, 5. 15.
- †unwyllum, adv., *unwillingly*: 69. 14.
- uppe, adv., *up, above*: fol. by on, upon: 45. 18, 19.
- ūtan, adv., *from without*: 3. 9.
- ūte, adv., *out, abroad*: 22. 7.
- ūtlād, f., *drawing out*: ds. ūtlāde (MS. lade), 2. 7.
- uton, hortatory word w. inf., *let us*: 45. 22; 49. 10, 12; 55. 4, 5 (w. gen.), 6; 64. 27.
- uttera, adj., *outer, external*: dsn. wk. uttram (!), 18. 11; dpn. uttram, 18. 20; 19. 13, 17; dpf. wk. uttran, 63. 10; ipn. uttram, 18. 18.
- ūðwita, m., *philosopher*: ap. ūðwitan, 20. 21.

W.

- wā, interj., *alas*; wā lā wā, *oh, alas*: 42. 18.
- wāc, adj., *weak, mean*: comp. dsf. wācran, 66. 16; sup. np. wācistan, 63. 2.
- †wacian, wv., *watch, awake*: opt. 1. pl. wacian, 7. 12.
- wæn, m., *wain, wagon*: as. wæn, 3. 16; ap. wænas, 1. 11.
- wærscype, m., *prudence*: ns. 22. 14.

- wāh, m., *wall*: as. 1. 12; wōh, 45. 8.
- wana, wm., *want, lack*: ns. 9. 9; 28. 4; 51. 12; 67. 9.
- wanian, wv., *lessen, wane*: pret. 3. sg. wanide, 58. 24; wamde, 64. 14; wanode, 64. 16; 65. 5; pret. 3. pl. wanodon, 8. 3.
- warað, n., *land*: as. 45. 20.
- wealdan, rv. w. gen. or dat., *rule, govern*; 2. sg. wealst, 6. 13; wildest, 9. 16; 3. sg. wealt, 59. 20; wilt, 2. 14, 15.
- wealdand, m., *lord, ruler*: ns. wealdend, 61. 14.
- wearðscype, m., *dignity, glory*: as. 68. 32 (MS. wearscype).
- weaxan, wv., *grow, increase, wax*: 3. pl. wexað, 10. 5; opt. pret. 3. sg. wēoxe, 64. 14; 64. 16; 65. 5.
- weder, n., *weather*: as. wedere, 30. 2.
- weg, m., *way, road*: ns. weig, 50. 7; ds. wege, 8. 12; 13. 2; wæge, 1. 17; as. weig, 2. 1, 3; 44. 4, 6; wæg, 49. 5, 11; 13. 11; weg 30. 18; wege, 14. 3; ap. wegas, 44. 5; on wæg, *away*: 62. 34; ealne weig, *always*: 3. 16; 62. 16; 64. 1; æalne wæg, 56. 7.
- wel, adv., *well*: 10. 19, etc.
- wela, wm., *riches*: ns. wela, 38. 2; gs. welan, 24. 6; 35. 11; ds. 37. 7; 23. 19 (MS. welam); as. 24. 8 (MS. willan).
- welig, adj., *rich*: nsm. wk. wilega, 2. 13; as noun, ns. welega, 67. 25; 68. 2; ds. welegan, 68. 20.
- †welwilnesn, f., *benevolence, kindness*: ns. 22. 16; ds. welwynesse, 48. 14.
- wemness, f., *defilement*: gs. wemnesse, 36. 14.
- wēnan, wv., *suppose, believe, ween*: 1. sg. wēne, 3. 10; 18. 2; 23. 10; 24. 12; 31. 20; 41. 3; 44. 4; 49. 15; 63. 16; 63. 23, 24, 19; 2. sg. wēnst, 24. 18; 48. 6; 67. 21, 23; wānst, 63. 1; 3. sg. wēnð, 20. 8; pret. 1. sg. wēnde, 20. 6; 24. 17; 48. 10, 11; opt. 2. sg. wene, 24. 10; 50. 20; 51. 6; 3. sg. wene, 24. 13; 47. 19; inf. 62, 23; 65. 21; ger. wēnanne, 65. 25.
- wendan, wv., *turn*: 3. pl. wendað, 16. 15; inf. wēndan, 18. 2.
- weorc, n., *work, labor*: ns. 41. 19; ds. weorce, 4. 13; worce, 34. 9; gp. weorca, 1. 3.
- weorðan, sv. 3, *become, happen*; go: 3. sg. wyrð, 45. 19; 1. pl. weorðað, 67. 2; weorðan (MS. weorðam), 7. 11; 3. pl. weorðað, 62. 31; opt. 3. sg. weorðe, 63. 1; 66. 7; pret. 1. sg. 21. 2; 3. sg. wurde, 50. 20; 51. 1; 3. pl. wurden, 60. 12; weorðen (MS. weorðe), 62. 28; inf. 45. 18; 5. 6 (MS. weorðam).
- weorðe, adj., *worthy*: ns. weorðe, 47. 18; wurðe, 5. 1; wyrðe, 47. 19; asm. wyrðne, 13. 14; 14. 8; comp. ns. werðer, 4. 18.
- weorðfulice, adv., *honorably*: comp. weorðfulicor, 10. 10.
- weoruld, f., *world*: gs. weorlde, 46. 8, 13, 21; weurlde, 47. 10; wurlde, 29. 19; worlde, 23. 4; worulde, 29. 10; weirlde, 47. 2; ds. weorulde, 1. 18; 13. 23; 64. 16, 18, 31; 65. 14; 66. 34; 67. 2, 5; 67. 19; 68. 13; 69. 1; 68. 25; 69. 2, 8, 9, 12, 13; 70. 1; weorlde, 58. 23; 60. 13; 67. 25; worulde, 8. 20; 14. 4; 25. 10; wurlde, 23. 7; 53. 5; 58. 12; worlde, 31. 19; 31. 27; weurulde, 63. 25; wurlda,

53. 4; most often in the phrase, on *pisce weorulde, in this (earthly) life*; as. weorulde, 68. 3, 15; weorlde, 42. 25; wurlde, 67. 17. weoruldwela, *wm.*, *worldly riches*: ns. weoruldwela 7. 19.
- †weter, *n.*, *water*: *gs.* weteris, 67. 29.
- wif, *n.*, *wife*: *gs.* wifes, 36. 1; as. wif, 36. 12; 42. 13; wyf, 36. 7.
- willā, *wm.*, *will*: ns. 43. 12; *gs.* willan, 25. 22; ds. 53. 13; 43. 8; wyllan, 36. 4; as. willan, 12. 2, 12; 16. 20, 21; 23. 16, 17, 18; 24. 8; 69. 11; dp. willum, 36. 2; willam, 34. 9.
- willan, *anv.*, *wish, desire, will, be willing*: 1. sg. wille, 3. 18; 21. 2; 27. 1; 37. 6; 38. 10; 39. 22; 53. 9; wylle, 24. 1; wyle, 40. 4; 2. sg. wilt, 42. 13; 43. 15; 50. 5; 64. 24; 3. sg. wile, 42. 10; 48. 13; wille, 28. 9; wyle, 42. 8; 59. 23; wylle, 45. 18; 48. 15; wele, 45. 15; 3. pl. willað, 61. 19 (2); 68. 29; wyllan, 39. 22; pret. 1. sg. wolde, 14. 19; 15. 5, 15, 18; 17. 4, 8, 20; 18. 3; 19. 5; 20. 9; 21. 6; 22. 20; 24. 4, 9, 14; 25. 13, 15; 26. 15; 32. 4, 6, 8; 36. 10, 13; 37. 13; 38. 8; 42. 1; 50. 8, 20; 51. 5; 52. 3; 56. 13; 57. 14 (3); 58. 16; pret. 1. sg. 65. 11; wold, 14. 20; pret. 1. sg. woldo, 14. 4; 2. sg. woldest, 14. 13; 14. 21; 15. 12; 17. 3, 10; 18. 14, 17; 19. 14; 19. 15; 31. 1; 32. 6, 7; 34. 3; 38. 8; 42. 16 (2); 48. 23; 49. 20; 56. 1, 7; 57. 5 (2), 6 (2), 7, 8 (2), 9 (2), 12; 58. 6 (2), 7; 58. 19, 20, 21; 59. 4; 63. 9; 64. 22; 68. 2; 3. sg. wolde, 27. 5, 6, 13; 43. 14; 64. 3, 28; 68. 19; pret. 1. pl. woldon, 66. 8, 19; 3. pl. 10. 18; opt. 2. sg. wille, 11. 14; 21. 3; willæ, 24. 2; 13. 20 (MS. wil); 3. sg. 5. 12; 17. 21; 25. 4; 26. 12; 34. 10; 46. 17; wylle, 46. 5; 49. 18; 3. sg. wile, 30. 10; 36. 7; wille, 38. 5; 1. pl. willen, 30. 10; pret. 1. sg., wolde, 34. 12; 3. pl. wolden, 30. 4; pp. wilende, 11. 20; negative: 1. sg. nelle, 13. 5; 2. sg. nelt, 5. 19; nealt, 13. 5; 3. sg. nile, 67. 9; 70. 1; 1. du. nelle, 47. 5; 3. pl. nellað, 39. 20, etc.; pret. 2. sg. noldest, 42. 7; pret. 3. pl. noldon (MS. nolde), 65. 12; opt. 1. sg. nelle, 24. 1; 2. sg. 25. 5; pret. 2. sg. nolde, 38. 2; 3. sg. 42. 15.
- †willen, *adj.*, *desirous*: ns. 63. 11.
- wilnian, *wv. w. gen.*, *wish, desire; supplicate, entreat*: 1. sg. wilnige, 13. 2, 14; 17. 9; 36. 6; 37. 1, 8, 12; 41. 3; 48. 12; wilnie, 11. 12; wilnege, 13. 1; wilnige, 40. 11; 2. sg. wilnast, 4. 16; 30. 21; 32. 20; 35. 6, 21; 46. 7, 12, 14, 18 (2); 50. 2 (2); 56. 5; 60. 2; 3. sg. wilnað, 31. 24, 26; 44. 15; 64. 2; wilnat, 31. 18; 1. pl. wilniað, 67. 4; 67. 11, 12; 3. pl. 28. 8; wilnað, 29. 14; pret. 1. sg. wilnode, 18. 21; 35. 22; 49. 6, 8; 57. 2; 55. 18; 2. sg. wilnodest, 34. 16; wynodest, 15. 10; 3. sg. wilnode, 2. 22; 64. 29; wynode, 42. 17; opt. 1. sg. wilnigie, 32. 22; wilnie, 27. 16; 66. 18 (MS. wilnian); 2. sg. wilnige, 25. 20; 35. 11; 43. 19; 3. sg. 63. 15, 17, 26; 64. 4; imp. wilna, 4. 15; 53. 13; 55. 15; inf. 70. 2.
- windan, *sv. 3. wind, plait* (a wall as with wickerwork): inf. 1. 12.
- †winsum, *adj.*, *pleasing, winsome*: nsf., winsum, 51. 11; sup. ip. winsumestum, 59. 19.

- †winsumness, *f., beauty, winsomeness*: ns. wynsumnes, 64. 20; ds. winsumnesse, 62. 32.
- winter, *n., winter*; in pl., *years*, denoting duration of time: ns. winter, 9. 20; gp. wintra, 35. 13; ap. wintras, 1. 14.
- wis, *adj., wise, learned*: ns. wīs, 21. 1; 21. 2; 50. 11; wys, 7. 2; nsm. wīs, 20. 25; 50. 18(2), 20; np. wyse, 6. 8(2); ipm. wīsum, 5. 9; comp. nsm. wīśra, 61. 5; apm. wīśram, 61. 23; sup. vsm. wk. wīsesta, 13. 16; npm. wīsestan, 67. 5.
- †wīscan, *vv., wish*: inf. 70. 2.
- wīsdōm, *m., wisdom, knowledge*: ns. 41. 17, 13; 44. 25; 45. 3; 50. 11; 51. 1, 6; 52. 16; ns. wīsdōm, 6. 7; 22. 14; 41. 8; 45. 14; 58. 10; gs. wīsdōmes, 5. 22; 14. 7; 47. 15; 65. 28; 66. 5; 67. 9; wysdōmes, 42. 2; ds. wīsdōme, 43. 2, 7; 44. 1, 15; 46. 4, 14; 66. 2; wysdōme, 41. 19; 50. 18; as. wīsdōm, 11, 16; 39. 16; 42. 6, 19, 24; 43. 4, 15; 47. 12, 17; 58. 7, 13, 15; 64. 31; 65. 25; wysdōm, 12. 20; 12. 21; wīsdōme, 48. 17.
- wise, *wf., manner, way, wise*: ds. wīsan, 2. 11; 9. 23; 18. 1; 43. 4; as. 9. 24; 32. 11; 49. 5 (masc?); wyssan, 10. 1; gp. wīsan, 37. 2.
- witan, *swv., know, understand*: 1. sg. wōt, 15. 12; 17. 14; 19. 9, 11; 20. 20; 21. 1, 10; 23. 8; 30. 18; 35. 10; 39. 17; 41. 5; 43. 11; 53. 9; 64. 7; 26. 15 (MS. woð); wāt, 13. 4; 46. 12; 52. 9; 2. sg. wōst, 17. 17; 20. 12, 16, 18; 42. 2; 56. 9(2); 57. 11(2); 58. 18; wāst, 13. 21; 25. 2; 46. 17; 57. 10, 12; 58. 17, 18, 19; 59. 2; 59. 3, 4, 7, 9; 62. 26; 3. sg. wot, 17. 13; 24. 2; 29. 19; 30. 1; 47. 17; 48. 1, 12; 48. 13; wāt, 51. 13; 29. 5 (MS. wað); 1. pl. witon, 18. 9; 30. 14; 66. 30; 67. 11; 3. pl. 67. 22; 68. 12, 14; 69. 1; wytan, 5. 17; pret. 1. sg. wiste, 15. 18; 18. 9; 19. 1; 62. 18; wisse, 52. 6; 57. 1; wysse, 52. 7; 2. sg. wistest (MS. wistes), 62. 25; 3. sg. wiste, 63. 21; 63. 23; 3. pl. wiston, 20. 1, 2; wisson, 60. 9; opt. 1. sg. wite, 13. 21; 18. 3; 21. 4(2); 69. 23; 2. sg. 15. 2; 21. 6, 8; 59. 9; 3. sg. 20. 8; 57. 3; 63. 13, 24; opt. pret. 2. sg. wisse, 56. 2; 59. 6; 3. sg. wiste, 20. 11; imp. 27. 2; inf. 14. 14, 20, 21; 15. 8; 18. 3; 19. 3, 4; 21. 6; 24. 14; 27. 3, 8; 32. 6, 7, 8, 11, 12, 14; 36. 13; 37. 13; 38. 8; 49. 19; 50. 4, 8, 20; 51. 5, 12; 52. 4; 56. 13; 63. 9(2); 63. 22; 64. 12, 22; 64. 24; 64. 31; 66. 8(2); 40. 12 (w. acc. subject, mē); ger. witanne, 2. 22; 14. 23; 32. 20; 39. 16; witanne, 46. 18; 50. 3; 51. 12; 56. 5; 57. 2; 59. 33, 35; 63. 11, 18, 20, 26; 67. 4, 11, 12; wittanne, 46. 7; 63. 15; ger. witande, 14. 17; negative: 1. sg. nāt, 3. 8, etc.; 32. 8 (MS. nað); 2. sg. nāst, 15. 7; 17. 00; 1. pl. nyton, 18. 10; 3. pl. nyton, 5, 17; niton, 68. 14; opt. 2. sg. nyte, 15. 17, etc.; 3. sg. nyte, 57. 4; pret. 1. sg. nyste, 34. 11; 58. 2.
- wīte, *n., punishment, torment*: ns. 65. 12; ds. wīte, 67. 16; as. wite, 65. 19, 21; 65. 23; 68. 31; 69. 15, 13; np. 65. 18; ap. wītu, 12. 4; 62. 1; 65. 15; 67. 26; wīta, 60. 12.
- †wītega, *wm., prophet*: dp. wīt-gum, 61. 26; ap. wītgan, 61. 31.

- †witegian, wv., *prophecy*: pret. 3. sg. witegode, 29. 11.
- wið, prep. w. acc., *against, with*: 35, 6, etc.
- wiðcweðan, sv. 5, *gainsay, oppose*: 1. sg. wiðcweðe, 21. 5.
- wiðerweard, adj., *rebellious*: 5. 12; gs. wiðerweardes, 53. 16; 53. 17.
- †wiðsprecan, sv. 5, *converse with*: 3. sg. wiðsprecð, 26. 6; opt. 3. sg. wiðsprece, 27. 9.
- wlīte, m., *appearance, aspect*: ds. wlīte, 62. 32; ip. wlītum, 59. 19.
- wlītīg, adj., *beautiful, comely*: ns. 6. 12; as. 5. 16; sup. apf. wlīte-gostan, 1. 4.
- wlītīgian, wv., *beautify, adorn*: 3. sg. wlītigað, 5. 15.
- wōd, adj., *foolish*: ns. 24. 20.
- wōh, adj., *crooked*: asm. wōne, 44. 9.
- wolcen, n., *cloud*: ns. wolcne, 66. 24; np. wolcnan, 66. 22.
- wōp, m., *weeping, lamentation*: as. 48. 19, 23.
- word, n., *word*: gp. weorda, 62. 6; ip. wordum, 4. 19, 17; weordum, 55. 14; 64. 23.
- worldelust, m., *worldly lust, pleasure*: np. worldelustas, 39. 4; dp. worldlusta, 37. 8.
- †worldhlāford, m., *secular lord*: gs. worldhlāfordes, 25. 9; as. worldhlaforð 61. 11; np. wurld-hlāfordes, 61. 23.
- wrēcsīð, m., *exile, banishment*: ds. wrēcsīðe, 69. 16, 19.
- wrēgan, wv., *accuse*: 3. sg. wrēhð, 6. 3.
- †wrixlian, wv., *change, reciprocate*: 3. sg. wrixlað, 9. 20; 3. pl. wrixliað, 9. 17; 62. 30; wrixleað, 9. 24; wrixlað, 9. 22.
- wudu, m., *wood, forest*: ns. 1. 16; ds. 1. 10; as. wude, 1. 6.
- wuldor, n., *glory, honor, dignity*: ds. wuldre, 67. 15; as. wuldor, 65. 22; 66. 1; 65. 11.
- wundor, n., *wonder, marvel, miracle*: ns. 2. 6; 7. 16. 32. 10; 34. 4, 21; ap. wundru, 11. 15.
- wundorlice, adv., *wonderfully*: 32. 1; 59. 17.
- wundrian, wv., *wonder*: 1. sg. wundrige, 23. 13; 25. 8; 52. 5; 59. 34; 62. 23; wondrie, 15. 16; ger. wundrienne, 12. 24.
- wunian, wv., *dwel, abide, live*: 2. sg. wunast, 9. 7, 10; 55. 17; inf. 5. 4; 44. 17; ger. wunienne, 11. 12; pr. p. wyniende, 14. 8.
- wurðlice, adv., *worthily*: comp. wurðlicor, 10. 9.
- †wyll, m., *fountain*: ds. wyll, 8. 14.
- wyrcean, wv., *perform, make, work*: 3. sg. wyrcað, 26. 2; pret. 2. sg. worhtest, 5. 8, 9; 3. sg. worhte, 2. 18; opt. 3. sg. wyrce, 30. 10; 30. 15; inf. 1. 4; 30. 15; wircan, 1. 2; pp. wyrcende, 11. 20; wyr-cendum, 30. 13.
- wyrt, f., *herb, plant*: np. wyrthan, 10. 4.
- wyrtruma, wm., *root*: np. wyrtruman, 39. 6.
- wyrtwalian, wv., *uproot*: pp. wyrtwalod, 37. 15.
- wyrðian, wv., *honor*: inf. 61. 11.
- wyrðscipe, m., *honor, glory*: ns. wyrðscipe, 38. 3; gs. wæorðscipes (MS. wæorðscipes), 35. 21; ds. wyrðscype, 37. 7; as. wearðscype (MS. wearscype), 68. 32; is. wyrð-scipe, 11. 6.

